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The Standard.

GENERAL CASS, AND THE QUINTUPLE TREATY.

The French chafe a good deal, at being taunted by English editors with being subject to American intrigues and influences, on the Right of Search question; and they are vexed at everything from America, which seems to confirm that opinion. Mr. Ingersoll has been rebuked for his declaration in Congress, that "the influence of General Cass's pamphlet had been felt by the high contracting powers of Europe, and induced the French to decline the ratification of the quintuple treaty, and thereby had saved America from a marine tyranny."

The organs of both parties in France betray considerable sensitiveness of feeling concerning what they style "this ridiculous assertion, solemnly debated in the American Congress."

The Paris correspondent of the National Intelligencer writes thus: "When the debate on the treaty took place in the chamber, the public and the deputies were abundantly prepared in sentiment and argument, for the nearly unanimous vote, which passed sentence, not on the quintuple treaty alone, but on the conventions of 1831 and 1833, for the suppression of the slave trade. The pamphlet of General Cass did not issue from the press until *after* that vote, which M. Guizot exerted himself to prevent, because it opposed an obstacle immediately seen to be almost peremptory to the ratification he meditated."

The London correspondent of the Journal of Commerce writes thus:

The publication of the Protest of General Cass, to the French government, against the Quintuple slave trade abolition treaty, notwithstanding its tenor was partially known previously, has created a great sensation here. The Times denounces it, "as not less remarkable as a violation of all the custom of diplomatic intercourse, than for the bad reasoning and false assertions with which it abounds;" and the editor says that it can hardly be conceived "that a communication so uncalled for, so unprecedented, yet so imperious, should have been addressed by General Cass to the French government, without eliciting from them a decided declaration of their unwillingness to place the honor and interests of France under the professed tutelage of the American legation."

The Courier Français, in the course of some remarks on the tariffs of Spain and England, says: "By going with the United States in *political* questions, we shall keep the cabinet of London in check: and in drawing closer our *commercial* connections with England we shall render the United States more tractable on that point. Let us, therefore, take counsel from our own interest.

In the United States, the Daily Advertiser and Patriot thus discourses of Cass's pamphlet:

It has been suggested that General Cass departed from the proper duties of a minister of his country, by the publication of his recent pamphlet on the *Right of Search;* particularly, in causing it to be published in French, with the view of affecting the opinions of the French people, and the conduct of the Chamber of Deputies. We are not aware that the French government have as yet made any complaint touching his course. But the early history of our government will furnish them with a precedent; and, if they feel inclined to adopt it, they will only profit by our example.

In looking over the *opinions of the attorney generals* of the United States, a very interesting collection of papers, running to *fourteen hundred and seventy-one pages,* recently published by order of Congress, we find one by Charles Lee, dated Philadelphia, July 27th, 1797, and addressed to the Secretary of State, from which we make the following extract:

"The Chevalier de Yrujo, in sending a translation of his letter to you of the 11th inst. to Benjamin Franklin, Bache, and William Cobbett, and directing it to be printed, deviated from propriety. A foreign minister here is to correspond with the Secretary of State on matters which interest his nation, and ought not to be permitted to do it through the press in our country. *He has no authority to communicate his sentiments to the people of the United States by publications, either in manuscript or print, which he shall write and circulate while resident among us;* but his intercourse is to be with the Executive of the United States only, upon matters that concern his mission or trust. His conduct, in this instance, I deem a contempt of the government, for which he is repreheasible by the President."

In another opinion by Mr. Lee, addressed to the Secretary of State, dated December 29th, 1797, we find the very principle which was so much discussed in the case of McLeod, expressed as follows:

"It is as well settled in the United States as in Great Britain, that a person acting under a commission from the sovereign of a foreign nation is not amenable for what he does in pursuance of his commission, to any judiciary tribunal in the United States."

So true is it, what was said by an old writer, that "out of the old fields cometh the new corn!"

THE RIGHT OF SEARCH.

Protest of Gen. Cass against the demanded concurrence of the French Government in the treaty of Dec. 20, 1841.

LEGATION OF THE UNITED STATES,
Paris, Feb. 13th, 1842.

SIR,—The recent signature of a treaty, having for its object the suppression of the African slave trade, by five of the powers of Europe, and to which France is a party, is a fact of such general notoriety, that it may be assumed as the basis of any diplomatic representations which the subject may fairly require.

The United States, being no party to this treaty, have no right to inquire into the circumstances which have led to it, nor into the measures it proposes to adopt, except so far as they have reason to believe that their rights may be involved in the course of its execution. Their own desire to put a stop to this traffic is everywhere known, as well as the early and continued efforts they have adopted to prevent their citizens from prosecuting it. They have been invited by the government of Great Britain to become a party to a treaty which should regulate the action of the combined governments upon this subject; but for reasons satisfactory to themselves, and I believe satisfactory to the world, they have declined this united action, and have chosen to pursue their own measures, and to act upon their own citizens only, without subjecting these to any kind of foreign jurisdiction.

In a communication from Lord Palmerston, her Britannic Majesty's principal Secretary of State for foreign affairs, to Mr. Stevenson, the American minister at London, dated August 27th, 1841, Lord Palmerston claims a right for the British cruisers, and avows the intention of his government to exercise it, to search American vessels at sea, in time of peace, with a view to ascertain their national character. He adds, that "this examination of papers of merchantmen suspected of being engaged in the slave trade, even though they hoist a United States flag, is a proceeding which it is absolutely necessary that British cruisers, employed in the suppression of the slave trade, should continue to practice," &c.

In a communication from the successor of Lord Palmerston, (Lord Aberdeen,) to Mr. Stevenson, dated 13th of October, 1841, the views and determination announced in the preceding letter are confirmed; and Lord Aberdeen thus states the ground upon which rests this pretension to search American vessels in time of peace: "But the undersigned must observe, that the present happy concurrence of the States of Christendom in this great object (the suppression of the slave trade) not merely justifies, but renders indispensable, the right now claimed and exercised by the British government," that is to say, the right of entering and examining American vessels to ascertain their true nationality.

It is no part of my duty to offer any comments upon this pretension, nor upon the reasons advanced in support of it; and, if it were, I should find the duty far better performed for me than I could perform it for myself, in the annual message of the President of the United States to Congress, of the 7th of December, 1841. In that document will be found the views of the American government upon this subject, and it is there emphatically declared, that "however desirous the United States may be for the suppression of the slave trade, they cannot consent to interpolations into the maritime code, at the mere will and pleasure of other governments. We deny the right of any such interpolation to any one, or all the nations of the earth, without our consent. We claim to have a voice in all amendments or alterations of that code; and when we are given to understand, as in this instance, by a foreign government, that its treaties with other nations cannot be executed without the establishment and enforcement of new principles of maritime police, to be applied without our consent, we must employ a language neither of equivocal import, nor susceptible of misconstruction."

You will perceive, sir, by these extracts, that the British government has advanced a pretension which it asserts to be indispensable to the execution of its treaties for the suppression of the slave trade, and to which the President of the United States has declared that the American government will not submit. This claim of search, it will be observed, arising, as is asserted, out of existing obligations, has relation to the isolated treaties for the abolition of this traffic which were in force at the date of the communications of Lord Palmerston and Lord Aberdeen. It is now known that the combined treaty upon this subject is more extensive in its operations, and more minute in some of the details of its execution, than the separate treaties with France, which preceded it; and equally indefinite in the duration of its obligations. Of course, measures which were not only justifiable but indispensable, for the execution of the latter, will find equal justice and necessity in the obligations of the former.

With this previous declaration, made by one of the parties to this quintuple treaty, concerning its operations, the American government cannot shut their eyes to their true position. The moral effect which such a union of five great powers, two of which are eminently maritime, but three of which have never, perhaps, had a vessel engaged in that traffic, is calculated to produce upon the United States and upon other nations, which, like them, may be indisposed to these combined movements though it may be regretted, yet furnishes no just cause of complaint. But the subject assumes another aspect when they are told by one of the parties, that their vessels are to be forcibly entered and examined, in order to carry into effect these stipulations. Certainly the American government does not believe that the high powers, contracting parties to this treaty, have any wish to compel the United States by force, to adapt their measures to its provisions or to adopt its stipulations.

They have too much confidence in their sense of justice to fear any such result; and they will see with pleasure the prompt disavowal made by yourself, sir, in the name of your country, at the tribune of the chamber of deputies, of any intentions of this nature. But were it otherwise, and were it possible they might be deceived in this confident expectation, that would not alter in one tittle their course of action. Their duty would be the same, and the same would be their determination to fulfill it. They would prepare themselves, with apprehension indeed, but without dismay—with regret, but with firmness,—for one of those desperate struggles which have sometimes occurred in the history of the world, but where a just cause and the favor of Providence have given strength to comparative weakness, and enabled it to break down the pride of power.

But I have already said the United States does not fear that any such united attempt will be made upon their independence. What, however, they may reasonably fear, and what they do fear, is, that in the execution of this treaty, measures will be taken which they must resist. How far the acts of one of the parties, putting its construction upon its own duties, and upon the obligations of its co-contractors, may involve these in any unlooked-for consequences, either by the adoption of similar measures, or by their rejection, I do not presume to judge. Certain it is, however, that if the fact and the principle advanced by Lord Aberdeen are correct—that these treaties for the abolition of the slave trade cannot be executed without forcibly boarding American ships at sea, in time of peace, and that the obligations created by them confer not only the right thus to violate the American flag, but make this measure a duty—then it is also a duty of France to pursue the same course. Should she put this construction upon her obligations, it is obvious the United States must do to her as they will do to England, if she persists in this attack upon their independence.

Should she not, it does not become me to investigate the nature of her position with respect to one of her associates, whose opinion concerning their relative duties, would be so widely different from their own. But I may express the hope that the government of his majesty, before ratifying this treaty, will examine maturely the pretensions asserted by one of the parties, and see how these can be reconciled, not only with the honor and interest of the United States, but with the received principles of the great maritime code of nations. I may make this appeal with the more confidence, from the relations subsisting between France and the United States, from a community of interest in the liberty of the seas, from a community of opinion respecting the principles which guard it, and from a community in danger, should it ever be menaced by the ambition of any maritime power.

It appears to me, sir, that in asking the attention of his majesty's government to the subject of the quintuple treaty, with a view to its reconsideration, I am requesting nothing on the part of the United States inconsistent with the duties of France to other powers. If, during the course of the discussions upon this treaty, preparatory to the arrangement of its provisions, England had asserted to the other parties the pretension she now asserts to the United States, as a necessary consequence of its obligations, I cannot be wrong in presuming that France would not have signed it without guarding against this impending difficulty. The views of England are now disclosed to you, but fortunately before its ratification; and this change of circumstances may well justify the French government in interposing such a remedy as it may think is demanded by the greater interests involved in this question.

As to the treaties of 1831 and 1835, between France and Great Britain, for the suppression of the slave trade, I do not consider it my duty to advert to their stipulations. Their obligations upon the contracting parties, whatever these may be, are now complete; and it is for my government alone to determine what measures the United States ought to take to avert the consequences with which they are threatened by the construction which one of the parties has given to these instruments.

I have the honor to transmit herewith a copy of the message of the President of the United States to Congress, in December last, and of the annual documents which accompany it. Among the latter will be found the correspondence between the British Secretaries of State and Mr. Stevenson, upon the subject herein referred to. From these you will learn the respective views of the American and British governments.

It is proper for me to add, that this communication has been made without instructions from the United States. I have considered this case as one in which an American representative to a foreign power should act without awaiting the orders of his government. I have presumed, in the views I have submitted to you, that I express the feelings of the American government and people. If in this I have deceived myself, the responsibility will be mine. As soon as I can receive despatches from the United States, in answer to my communications, I shall be enabled to declare to you either that my conduct has been approved by the President, or that my mission is terminated.

I avail myself of this occasion to renew to your Excellency the assurances of my very high and distinguished consideration. L. CASS.

His Excellency, M. Guizot,
Minister for Foreign Affairs.

Selections.

EIGHTH ANNUAL REPORT

Of the Philadelphia Female Anti-Slavery Society.

Year after year revolves, each bringing with it its customary round of duty and trial; and to those engaged in an enterprise like that for which we are associated, not one passes unmarked by some incident designed to inspire courage and hope of ultimate success. The year 1841 will long be remembered, as that which brought freedom to the interesting band of captive Mendians, whom Providence directed to our shores. Had this been the only result of anti-slavery labor, during the preceding year, it were no mean harvest. The evidence which it affords, that justice has not forsaken our land, that there remains some "flesh" in the "obdurate heart" of this people, is cheering to those who watch for the dawning of the morning of freedom, which is yet to bless our country. The announcement of the fact, that these unfortunate strangers had escaped out of the snare which was laid for them by men who regarded Spanish gold more highly than the image of God, succeeded to long months of alternate hope and fear respecting their destiny, and of anxiety for our guilty country, lest "to her cup of trembling, the added drop" was about to be given, which would fill the measure of her iniquity; and it elicited from this association, at its meeting in March, the following expression of feeling:

Whereas, we have received this day the joyful intelligence of the triumph of justice, in the decision of our Supreme Court, in favor of the Amistad captives, who have deeply shared our sympathies during their long and weary imprisonment; therefore,

Resolved, That we hail this happy issue of our painful suspense, which comes to us as the dawning of the morning after a night of gloom, as auspicious of a glorious day of freedom; and regard the thrilling joy which its announcement carries from heart to heart, and the glad congratulations exchanged by the friends of the slave, as an earnest of the universal jubilee which awaits our country, when liberty shall be proclaimed "throughout ALL the land, to ALL the inhabitants thereof."

There are many persons who would probably turn from such a record as this, with a smile of contempt for those who could thus expend their sympathies upon a band of poor captive, uncivilized Africans. To all such we would say, if you had studied the full meaning of that terribly expressive word, *slavery,* and endeavored again and again, as we have done, to comprehend all that is contained therein, the physical suffering, the mental anguish, the moral debasement, the spiritual darkness; and if within your human form you wear a human heart, you could not witness, unmoved, the escape of one fellow-being from such thraldom, much less repress the gushing of deep, fervent joy, for the rescue of such numbers.

The visit of the Mendians to this city, subsequent to their liberation, was an event full of interest to those who had an opportunity to see and hear them. Their uncommon intelligence, and the facility with which they had acquired a knowledge of our language, and the elements of English literature, were eloquent refutations of the slanders which are so often cast upon the intellectual character of their race. Our best wishes for their prosperity go with them to their native land.

That solemn event which made the last year an era in American history, and which was fraught with important and valuable lessons to this nation, has not been unheeded by abolitionists. In it they plainly read a truth, taught elsewhere indeed, that the best laid and apparently most successful political schemes for removing the consequences of national sin, while the sin is still cherished, shall ultimately fail. Northern men are beginning to learn that the financial perplexities which have embarrassed the nation, may be legitimately traced to slavery, as their source; but they are slow in learning that the cause must be destroyed, ere the effect will cease. In changes of the administration of our national government, in the elevation of a popular candidate to the presidential chair, in crafty, political scheming, they seek a remedy which can be found only in moral renovation. Is it strange that their efforts end in disappointment?

We are happy to be able to record that the day appointed for fasting and prayer, in view of our national bereavement, was employed by many clergymen, as an occasion for faithful rebuke of our national sin. Among these, were several pastors of churches in this city, whose audiences, on that day, were faithfully instructed respecting the nature of that "fast" which is acceptable to God. Although with some of these admonitions were mingled cautious disclaimers of technical abolitionism, or slight censure of the measures by which its promotion is sought, or deprecations of "foreign interference," still, we believe that much good seed was widely sown, and we trust that it will not be lost. Though our ecclesiastical bodies brook no foreign reproof of their sins, it is to be hoped that they will heed the expostulations of their own ministers, especially if they wear not the odious name of *abolitionist.* It is a fact worthy of notice, that in one of our churches, where, on this occasion, foreign interference with the subject of slavery received the preacher's censure, a meeting for the promotion of foreign missions, was held a few days subsequent. The professedly Christian Church of America claims the right to interfere with the religion, literature, and political institutions of every nation on the face of the earth, as her extensive and powerful missionary associations abundantly testify. Does she not send her missionaries to refined Europe, and barbarous Africa, and idolatrous Asia, to fix the emblem of her faith on every Moslem shrine, to stay the car of Juggernaut, to dispel the darkness of superstition with the light of her brighter revelations, and to confer the gift of her institutions and her religion upon less favored nations of the earth? The American Bible, which has scaled the walls of China; the mission stations planted among the groves of Ceylon, and on the broad plains of Hindostan, the schools of Siam and Burmah, and the soil of blood-stained Sumatra, where her martyrs sleep, all testify of her unwearied and zealous "interference" with the institutions of other nations. And when this benevolence is reciprocated, and Christian men are sent from foreign shores, to entreat her to purify herself from a system of iniquity which is disgracing her in the eyes of Christendom, and exposing her to the judgment of God, how has she received them? Has she not turned coldly from them; refused to listen to their messages of love; and tacitly sanctioned the persecution with which they have been assailed by the ruder portions of the community? But, here and there, upon her walls, stand watchmen, worthy of their name and station; and around her altar are seen some burning and shining lights; and though a majority of her members now fear and avoid their light, we trust that the day is not far distant, when they will rejoice in it. These clergymen, who, in their public ministrations on the day of our national fast, were faithful to the slave, are held in grateful remembrance by his friends.

We love to watch the signs of slavery's downfall. We read one in the increasing success of the efforts of the vigilance committees of our different cities. Probably few persons are aware of the vast number of fugitive slaves, who every year pass through this city, aided by the committee here, in their rapid flight to a land where freedom is more secure than in our free republic. For the gratification of such as are accustomed to "weep with those who weep," and rejoice with those whose sorrow is turned into joy, we gladly announce the fact, that the members of this committee find their office no sinecure. The numerous host that come thronging up from slavery's dark domains, constantly furnish them with arduous, though delightful employment. Deeply sympathizing with the self-denying labors of these committees, we have occasionally contributed to their funds, and hope to aid them more efficiently in future.

We have witnessed with pleasure, during the past year, an unusual amount of effort made by some of our members, to promote the mental and moral improvement of that portion of our population, for whom we are especially interested. Those most diligently engaged in this department of labor, report an encouraging degree of success. This wide and promising field demands many cultivators. We mourn that they are so few.

There are other signs of the times, which it is our duty also to note, that are of a far different nature. If they are peculiarly interesting to the abolitionist, it must be because he is peculiarly interested in the welfare of his country. They are such as *should* arouse and painfully excite every Christian, and every patriot; and it is strange, indeed, that the pulpit and press of a nation that exults in the wisdom of its laws and free institutions, should be almost silent in view of deeds that might disgrace a heathen community. The mobs of Cincinnati, that, unrestrained by her law or religion, wrought their work of destruction upon the property of her unoffending citizens; and the barbarous act of the State of Missouri, in the incarceration of three citizens of a neighboring State—members of the Mission Institute, Illinois,—whose only crime was an enlarged compassion which led them to attempt, at the hazard of great personal danger, the rescue of their enslaved fellow-men, are fearful tokens of the state of popular feeling at the west. The religious sympathy which is the product of a system of religion that denies the universal application of the fundamental principles of Christianity, "Thou shalt love thy neighbor as thyself;" "Whatsoever ye would that men should do to you, do you even so to them," would not, of course, be expended upon these noble-hearted sufferers in the cause of benevolence; therefore we are not surprised at the indifference with which they are regarded by many professing Christians. In their patient, and we are happy in being able to say, *joyful* endurance of this fiery trial, they expect to share the sympathies and prayers of the friends of the slave. This hope should not be disappointed. We trust that the God whom they serve, who once delivered his prophet out of a den of lions, and led his three young servants unscathed through a seven-times heated furnace, will rescue them from the fury of the oppressor.

But the manifestations of the despotism of slavery are not confined to our southern and western country. In less violent, though perhaps not less odious forms, its power is perceptible all around us. Prejudice against the colored man, the offspring of slavery, an offspring worthy of its parent, is rife in every part of our land. Few of our churches or republican institutions, have escaped its pollution. In obedience to its proud dictation, seventeen hundred of the Sunday school children of this city were excluded from participation in an anniversary celebration of the Philadelphia Sunday School Union, held in May last. Doubtless, the individuals, who on that occasion assumed the responsibility of making such a separation in this youthful band, thereby practically teaching one portion to despise the other, would deny that they were influenced to do so by their own prejudices against their fellow-beings; but it is of little consequence in this connection, whether the deed was done in conformity to their own, or from respect to the prejudices of a proud community. In either case it is an evidence of the power of slavery in the "free States." Who does not rejoice that its power shall be broken?

Among the measures which our society has used for the promotion of this desirable end, has been, as usual, the preparation of petitions to Congress, and our State legislature. Notwithstanding the despotic rule of the House of Representatives, forbidding the reception of memorials against slavery, we have again adopted our original form of petition, praying for the abolition of slavery in the District of Columbia and in Florida. We have done so, hoping that a rule so clearly unconstitutional would be speedily repealed. Though disappointed in this hope, we believe that there is, at least, one member of that body who will not hesitate to present, though he may not be permitted to advocate, our petitions.

In circulating these memorials, we gather increasing evidence of the improvement of public sentiment relative to this subject. It is a work which brings its own recompense in the opportunity which it furnishes the friends of the slave to plead his cause in the presence of those who seldom hear it advocated.

Our Fair, which was prepared with unusual effort, has been very successful, both in its pecuniary returns to our treasury, and in the extensive interest which we believe it excited among a class of persons who sympathise but little in our other departments of labor.

In the review of the year, we find enough to encourage us to persevere in this enterprise; enough to convince us that slavery shall not always disgrace the American name, or pollute the American church, and enough to induce us, this day, to renew our pledges of eternal hostility to oppression, and of fealty to the cause of universal freedom. The clouds which for a few years past have darkened our horizon and dimmed our prospects, seem to be dispersing, and the opening year is full of promise. The favorable circumstances with which Providence has surrounded us, the greatness of the work before us, the appealing slave still in chains, the fugitive almost daily crossing our path, all warn us not to falter. We will not. A voice from the South has reached our ears, beseeching us to pause. The slaveholder has accused us of destroying his domestic peace, and has eloquently urged us to remember the "mothers of the South," who tremble as the night comes on, and start in terror from their insecure slumbers, at the sound of every footfall, or rustling leaf, fearing that the victim of oppression has become his own avenger. We have not disregarded his earnest appeals; we ridicule not such fears; we do remember the "mothers of the South," who suffer not only the anticipation, but the reality, of witnessing the cruel fate of their children, doomed not to massacre, but, far worse, to a living death, a life of slavery, and therefore we *cannot* pause. We remember, too, the slaveholders, and though they greatly mistake our purposes and motives, it is in good will to them that we seek the overthrow of slavery. Could we convince them and their northern apologists of this fact, we should have achieved a mighty victory in the contest. Would they but hear us, we would say, in reply to their fervent expostulations, we seek to banish those terrible forebodings from your midnight slumbers, by converting the chattels around you into men, those victims of cruel wrong into equal brethren. We seek to impart vigor to your institutions, by removing an incubus which rests on them and you, with so paralizing an influence that scarcely life enough remains to feel its weight. And for this you call us mischief-makers, disorganizers, disturbers of the peace. We would disturb the peace which slumbers beneath impending danger; we would arouse the sleeper who, though he may rest securely now, must soon listen to the demand of eternal justice; "*Where is thy brother?*" We would disorganize that social system which violates the law, and dishonors the image of God, by placing one man beneath the feet of another, permitting his fellow to rob him of inalienable right, and would build, upon its ruins, a better, in which liberty shall not be an empty sound, but a living presence, in which the fraternity of the race shall be acknowledged and felt, and

"Every man in every face
Shall meet a brother and a friend."

In the accomplishment of an object so worthy of our aim, let us gird ourselves with new vigor, and let the untiring diligence and unquenchable zeal of the coming year rebuke the comparative sluggishness of the past. By the faithful advocacy of the claims of the slave, by practical rebuke of the sin of prejudice against the colored man, by abstinence from the products of slave labor, in using which, we reward the oppressor for the commission of the sin which we rebuke, by the words spoken in season, by fervent prayer for the oppressed, by the use of all the various talents committed to us, let each of us prove herself worthy of the name and profession of an abolitionist.

Not for ourselves we toil, nor strive to win
Earth's chaplets—fading honors—for the dumb
We plead, and for the chained we toil; thrice blessed,
If thus we may reclaim the erring, break the bonds
That fetters souls, and hasten, by one hour,
The universal jubilee of earth.

From the Richmond Whig.

AMERICAN INTERESTS.

The article below is the first of a series from an able writer—and one as intimately versed with the subjects of which he treats, as any man in these States. Whether we concurred or not with him, we should feel it our duty to our readers, to lay before them the views of so distinguished a statesman.—*New-York American.*

AMERICAN INTERESTS.

The extraordinary condition of our country, at the present time, without money or sound credit, and with all the elements of prosperity in it, induces me to address a few observations to our friends engaged in the cultivation of cotton; and perhaps the views I shall present, may apply to other articles, the produce of our soil.

I will here remark, that I have been an actor and close observer of, and in, the affairs of this and other countries, for the last twenty-five years. My pursuits and condition in life have led me to watch the march of improvement at home and abroad. Great Britain, in particular, with her vast and colonial possessions, and colossal power, has been constantly before me. The proceedings of Parliament, the East India Company, and individuals engaged in extending the possessions of the British empire, I have observed with a deep and abiding interest.

It is known to many persons of the southern, and in fact all the States, that an effort is now in progress to increase the quantity, and improve the quality, of cotton in British India; and that persons of skill and intelligence in this branch of agriculture, have gone from several of our cotton-growing States to India, for the purpose of carrying out the views of the East India Company, and the British government. I wish now to call the serious and candid attention of cotton planters to a few facts, touching this great interest, in the hope that they may be aroused from their fancied security, and look at their true situation.

In order that we may understand our own position, it would be well to examine some of the remarkable revolutions that have taken place in the world, through the instrumentality of commerce, within the last two centuries.

These changes have not been confined to this continent, or that of Europe, but have extended, and become of late years marked and striking in the East. The immense productions of the soil in the East Indies, have assumed an importance that may well engage the attention of us, in this new world.

These revolutions have not generally been produced or achieved by the sword, but by the introduction of the mechanic arts; manufactures, and agricultural products, which have been transferred from one country to another, and with them the power of producing at cheaper rates, arising from more genial climates, better soil, greater skill, or cheaper labor; and perhaps, as is the case in some instances, all these advantages combined. This adaptation to produce the same articles at lower prices, in different countries, has been carried out to an extent that seems almost miraculous; besides having been of the highest importance, in point of civilization, to mankind. These commercial enterprises are the great missionaries, if I may so speak, that have opened up the way to the introduction of Christianity, which, I think, has always been preceded by an introduction of the common arts of life.

To proceed with my illustrations of the importance and increase of commerce, with its changes: Tea, for example, was first brought to England about the year 1660; and now, more than 30,000,000 pounds are imported into that realm annually, yielding a revenue of $15,000,000.

There are also 20,000,000 pounds imported into the United States, which is now admitted free of duty. Coffee was introduced a few years earlier than tea, into Europe; the consumption of which, upon the continent, is much greater in proportion than that of tea. We import and consume annually, nearly 90,000,000 pounds of coffee, and without duty. Sugar, which has become almost a necessary of life, was not in common use at a much earlier period than tea and coffee. Rice, which has become one of the great staples of South Carolina and Georgia, and a very important one of the whole country, was brought to the former State from India, not earlier than the year 1700.

These four great articles of European and American consumption, with that yet more important product, cotton, are all natives of the East. The soil of South Carolina, but fifty years since, produced more than 1,000,000 pounds of indigo; which, at that period, constituted an immense commerce, and brought to her people wealth, in the commodities of foreign countries. Now, what has become of her indigo plant? Why, its cultivation has been transferred to Bengal. And the cotton of India, transplanted to the soil of South Carolina, has become her most valuable production.

It may be asked, how this transfer of the indigo culture was made?—And how the quality was improved, and the quantity increased to the large amount of nine millions of pounds for exportation, which commands the markets of the world? This revolution was accomplished through the aid, furnished in money, to the cultivators, by the British government, combined with the persevering industry and talent of individual enterprise and power.—Precisely the same means were then adopted, as regards the cultivation of indigo, as are at the present time in progress in regard to the growth of cotton.

Opium is another article of commerce, which will illustrate the fact I have endeavored to prove. It was formerly produced in Turkey, for the China market; and 4,000 or 5,000 chests were annually shipped from Turkey to that country. This export to China has ceased altogether, in consequence of the prodigious increase of its cultivation by the British, in India. The exports of this drug from India to the Celestial empire, previous to the late troubles in that country, reached the enormous quantity of 35,000 chests, valued at more than twenty millions of dollars. There is opium yet cultivated in Turkey; but the market it formerly found in China has been annihilated, through the transfer of its production to a country, where, from cheaper labor, and perhaps other causes, it can be produced and shipped at a much lower price. This revolution has taken place within the last twenty years.

Rice is an article that finds its way from India to Europe, and at no distant day will materially interfere with that of our own country.

Tobacco is also cultivated, to a large extent, beyond the Cape of Good Hope, and is increasing.—The East Indians are addicted to the use of tobacco, and grow it for their own consumption. The article is one of mere revenue in England, and in fact, in nearly every country in Europe. The value of the tobacco shipped to Europe from this country, is seven or eight millions of dollars; from which there is collected a cash revenue of thirty-five millions of dollars—much more than the whole annual expenses of the United States. But for this revenue, Great Britain would import her tobacco from India. How long it will be suffered to remain with this important tax upon it in foreign countries, remains with the law-makers to determine.

It is apparent that the destiny of nations often depends upon the transfer of the products of the soil, as well as those of the arts of life. I could multiply examples, if it were necessary, that would satisfy the most sceptical upon this point. I will only ask those who have full confidence in the stability of their occupations, to examine the history of the woollen manufacture in England. Within two centuries, the great seat of this vast trade was in Flanders. England, however, for a long time past, has enjoyed the great markets of the world, in this branch of commerce.

Since the peace of 1815, the cheaper labor of the continent appears to be attracting much attention; and the manufacture of broadcloth, especially, appears to be returning to its original soil. Cheap as labor is now in Great Britain, it is cheaper upon the continent of Europe.

The fabrics of Germany compete successfully in this country, and elsewhere, with those of England; particularly those of wool, as well as some kind of cotton goods.

A continuance of peace will do much towards perfecting almost every description of manufactures upon the continent; so that British capital and skill will find competition in all foreign markets.

Nothing can be more striking, in this connection, than the manufacture of cotton. In former times, the supplies of cotton goods—the consumption of which was very limited, and confined almost entirely to Great Britain and this country—were drawn from India. The tide has now turned, and not a package of cotton fabrics is imported from India, for the consumption of either country; but an immense quantity of fine, as well as coarse cottons, are shipped to India, and other parts of Asia.

All kinds are sent from England, suited to those markets; the coarse descriptions only can be shipped from the United States at present; and these are sent in large quantities, and the demand is constantly increasing—the fabric being superior to the British, from being manufactured from better cotton.

The rapid strides made by Great Britain, in wealth and power, (for, in the annals of time, it is but a short period since she was *very poor,*) arose from the liberal encouragement given by the government to, and final encouragement of, her manufactures, which stimulated the foreign and domestic commerce of the whole empire.

This grand stroke of policy has been the foundation of England's power and glory. It has been well said, that the spindles of England, in modern times, have fought all her battles, and made her the mistress of the ocean, besides subsidizing all Europe at one time, and bringing the rest of the world into her debt.

And all this has been done by the revolution produced through the magic power infused into the steam engine, the spinning-jenny, and the power loom. But the day of monopoly, in supplying the world with cottons and woollens, has passed; the people of Great Britain have seen, and been made to feel, that not only France, Germany, and Russia, but this country, will soon manufacture for themselves, all that may be required for their own people, and to spare.

The policy of Great Britain is obvious to all who have noticed her legislation since the peace of 1815. She has seen that the continent of Europe is closing to her manufactures, and that her future hopes for the sale of her home productions must be found in her colonies; and from these colonies the *raw material* must be drawn. She sees that she is crowded out of other countries, and that the one hundred millions of people under her dominion in India, must be the consumers of her manufactures; and in return, the products of the Indian soil are to be taken in payment. This will give her a certain and permanent market; which is a cardinal point with a manufacturing people.

This policy has been steadily kept in view by every British statesman, for five-and-twenty years, and openly avowed by the candid of both political parties.

From the Dublin Morning Register.

THE PRO-SLAVERY SPIRIT—ST. PATRICK'S DAY IN WASHINGTON.

Our motto is, and ever has been, "Let Irishmen never forget the land of their birth—let them cherish the green fields of their home in their memories—let them embalm the recollection of her wrongs and her sufferings—but, above all, let them cherish that liberty-loving spirit—that genuine appreciation of true freedom which should live in the breast of every human being—and let them never do aught in act, word, or deed, to lower *that* high standard which demands equal rights for all men, no matter what their religion, clime, or color may be. With such feelings as these we glanced over some late numbers of the Washington Daily National Intelligencer, when our eye caught a sentence which awoke a responsive chord in our breasts—CELEBRATION OF ST. PATRICK'S DAY, IN WASHINGTON;" but, alas! our pleasurable feelings were soon turned into sorrow when we came to the following, among sundry other toasts:

"The Irish adopted citizen, ever ready to extend the hand of friendship to the oppressed; they will also be found ready to defend their adopted country *and its institutions* from aggression, whether foreign or domestic, come in what shape or whence they may."

"'Irishmen and Irishwomen in American, treat the slaves as your equals.' *Such is the abolition precept. What says St. Paul?* 'Slaves obey your masters in all things—masters provide for your slaves.'"

There is also another toast in which they speak of the abolitionists as having "consigned to the flames the ladies' convent in Boston," (a thing they were as innocent of as the child unborn—they have been grievously persecuted themselves)—*of having "raised the negro wench to be the white man's consort,"* and of *"having cherished the depraved and fugitive blacks;"* and hunted away what we call the demon slaveholders who pursued them—but whom they dignify by the name of the "persecuted and crushed white-Montgomery guards."

It is not our intention to go into much length in refutation of those foul resolutions or sentiments; we must emphatically protest against the celebration of the anniversary of our patron saint being made the occasion for so utterly prostituting the name of Ireland, at the footstool of American slavery. There is no mistake as to the tenor of those resolutions—they are evidently intended as an offering to the Moloch of the southern "peculiar institution"—and, emphatically, we say, "Perish the recollection of Ireland in America—let her name never be whispered from North to South—from East to West, of that vast republic, rather than that it should in any way be yoked to the car of slavery!" It is, indeed, inexpressibly painful and disgusting to think that any, bearing even the Irish name, should so lower themselves as to attempt, by a perversion of scripture, to justify slavery—to bring in the name of one whom we deeply reverence as one of the most eminent followers of his divine master—Saint Paul—as the apologist of a system as atrocious—as wicked as ever the world witnessed: even the tearing away of a people, once as free as we are, from their beloved country—from every tender or endeared recollection, and then setting the iron heel of oppression on them!

But our object is not so much to censure as to seek to draw those who have so grievously departed from their principles back to the genuine appreciation of liberty. And we beseech you, our countrymen, never again to sell yourselves to any participation in the dreadful yoke of southern despotism. Remember that a greater than St. Paul has declared that, "*whatsoever ye would that men should do to you, do ye even so to them.*" Remember, too, that it is declared of all men that, their Creator made them "a little lower than the angels, and armed them with glory and honor," and gave them dominion over all the things of the earth. Remember—mark well, we emphatically impress upon you—there is nothing in those declarations about the color of the skin! The language applies to all men—to white as well as to black—all are alike created by Him—all destined alike to meet together in Heaven—all created for immortality! We call, then, upon our countrymen in America to remember that what we are still struggling for is equal liberty for all, irrespective of creed, color, or clime. We want them to aid in the abolition of slavery—to raise the slaves to a common platform of liberty with themselves, to let the oppressed go free, and to break every yoke!

From the Emancipator.

DEATH OF WILLIAM COSTIN.

This estimable and much respected citizen of color was found dead in his bed, on the morning of May 31st, at the Bank of Washington, of which institution he had been the porter for 24 years. The National Intelligencer, in a full obituary notice, says of him:—"His service therein was characterized by the most unflinching integrity and remarkable punctuality in the performance of his various duties. Possessing the unlimited confidence of the prudent directors and various officers of the bank, millions of money were allowed to pass through the hands of the deceased; and in no one instance, as we are

authorized to say, was there ever discovered the slightest defalcation. As a mark of their esteem for the long and faithful services of William Costin, the board of bank directors unanimously passed a resolution expressive of their respect for his memory, and appropriating $50 for the use of his family."

Mr. Costin was as much respected in his other relations, as for his faithful services to the bank. His benevolence was well known. With a large family of his own, whom he brought up respectably, he yet took no less than four orphan children, and supported, and educated them as his own. His funeral was attended by an immense concourse of people, anxious to bear their testimony to his worth. Upwards of seventy carriages, several of them filled with white citizens of the first respectability, followed his remains to the grave; and after these, came a large number of men on horseback, all colored but one, and that one, a sincere and consistent colonizationist—Francis S. Key, Esq. Whatever we may think of the errors of his belief in the colonization scheme, it must be admitted that for a distinguished white citizen of Washington to ride alone among a large number of colored men, in doing honor to the memory of a deceased citizen of color, evinces an elevation of soul above the meanness of popular prejudice, highly honorable to Mr. Key's professions, as a friend of the man of color. He rode *alone*.

Mr. Adams alluded with much force to the procession at this funeral, in his remarks on the motion to strike out the word *white* from the qualifications of voters in the District. It is by such examples, by fidelity and honor, by acting well their part, that our brethren of color give the lie to the aspersions of slavery and caste; and show how unjust, as well as cruel, is that public voice, which grinds them to the earth, under disabilities and hatred.

CHURCH ACTION ON THE SUBJECT OF SLAVERY.

During the past year, church action against slavery has been much increased. In Massachusetts, in Essex county alone, nearly forty churches, including Congregationalists, Baptists, and Methodists, have passed resolutions on the subject of slavery, all declaring slaveholding to be a sin, and that it ought to be immediately repented of and abandoned. The tone of this action, further than this, is various.—Many of them have withdrawn fellowship with slaveholders, and denied slaveholding ministers a place in their pulpits. Others have gone still farther, and placed their apologists in the same category.

In the New England, Maine, and New Hampshire conferences of the Methodist Episcopal Church, resolutions have been passed during the last year, against slavery, condemning it as a sin against God, and recognizing the duty of Christians to act for its removal from the Church and nation. This is an omen of good; and it is to be hoped that increasing light and influence, connected with efficient action, will enable the northern portion of that church to redeem its Wesleyan character soon, and to wipe out the stain of that disgraceful resolution passed at their last general conference held in Baltimore, in May, 1840; *which deprived the colored members of that church from testifying against white members* in ecclesiastical trials, in all those States where they are prohibited by law from testifying against whites in civil courts. The passage of that resolution by the slaveholding portion, combined with a small number from the North, just enough to constitute a majority, has, under the providence of God, with all other high-handed measures of a similar character in this nation, been overruled for good; by arousing many of its influential ministers, to the polluting, disgraceful, and heaven-daring abominations of slavery, justly called, by Mr. Wesley, "*the sum of all villanies.*"

In the Baptist denomination more has been done anti-slavery-wise, then perhaps in any other. As early as 1839, an American Baptist Anti-Slavery Convention was called, and has been continued every year since, which has resulted in the formation of a new missionary Board, or provisional committee, on anti-slavery principles.

[The above is extracted from the third annual report of the Massachusetts Abolition Society.]

From the Christian Reflector.

SENTIMENTS OF THE BAPTIST CHURCH OF CHRIST, IN NORTH YARMOUTH, MAINE.

Whereas, we believe slavery, as it exists in this country, is a heinous sin; and whereas, we learn with grief and astonishment that, many professing Christians of Baptist sentiments, and even ministers and churches, tolerate and practise this system of holding and using human beings as property, many of whom are admitted by their oppressors to be the disciples of Christ; which practice we consider entirely inconsistent with a profession of godliness, and were it done by an individual of this church, should think it sufficient cause of exclusion; and whereas, we believe that to hold church fellowship with individuals and churches living in the practice of this sin, is to become partakers with them;

Therefore, be it known, that this church will not, knowingly, admit to its pulpit, or invite to its communion, any one guilty of this abominable wickedness. Neither can we hereafter recommend a member to unite with a church, which tolerates the practice of this sin in its members.

In church meeting March 22d, 1842, voted that the foregoing expression of sentiments be recorded in the records of the church, and published in Zion's Advocate and Baptist.

From the Boston Recorder.

ACTION OF THE CONGREGATIONAL CHURCH OF WESTMINSTER, MASS. ON AMERICAN SLAVERY.

Whereas, the present state of the public mind upon the subject of American slavery, calls for a distinct and firm assertion of the truth by us, as professors of Christianity; therefore, as a church of Christ, we express the following views:

1st, We recognize the African race as a part of the family of man, whom God so loved as to give his Son, to make atonement for their sins; and we consider ourselves bound to seek their temporal and eternal happiness, as truly as that of any other portion of the human race.

2d, We consider American slavery a heinous sin against God and our brethren—against God, as it violates his law, which requires us to love others as ourselves, and to do to *them* as we would that they should do to us:—and against our brethren, as it deprives them of the right, which God has given them, to life, liberty, and the pursuit of happiness.

3d, We view the system as utterly opposed to the benevolent spirit and designs of Christianity, as it forces those whose elevation the gospel is designed to promote, into a state of mental and moral debasement, prevents them from reading God's holy word, and entails upon them the grossest superstition and weakness, and also exposes them to horrid cruelties and oppression from the caprice and rage of irresponsible masters.

4th, We regard all hope, that the gospel will remove slavery while the church sanctions it, an entire delusion; since its whole tendency is to corrupt the gospel, and banish it from a slaveholding community; we therefore regard those in the Church who justify or apologize for this vile system, or who would hush the voice of those who are conscientiously opposed to it, as in a fearful degree responsible for its continuance, and offenders against the law of God and the best interests of man. Therefore,

Resolved, That although we do not presume to sit in judgment upon the character and future prospects of individual slaveholders, or of the advocates or apologists of this iniquitous system, yet we feel bound, in view of the apostolic direction, to "have no fellowship with the unfruitful works of darkness, but rather to reprove them"—to withdraw Christian fellowship from all such, and to deem them unworthy either to minister in holy things, or to partake of the emblems of Christ's dying love.

April 7, 1842. WILLIAM S. BRADBURY, *Clerk.*

From the New Hampshire Baptist Register.

RESOLUTIONS OF THE CHURCH IN CORNISH.

At a meeting of the Baptist church, in Cornish, holden Dec. 18, 1841, the following preamble and resolutions were adopted; and at a subsequent meeting, it was voted that they be signed by the clerk, and sent to the editor of the New Hampshire Baptist Register for publication.

Whereas, slavery, as it exists in the southern States, has been long defended and practised by Christian churches which have been fellowshiped as such by this church; and whereas it is the duty of all Christians to publicly renounce all connection with moral evil, and to do all in their power to remove it from the world—

Therefore, Resolved, That to hold a fellow-being as a slave, under all possible circumstances, is a palpable and enormous violation of the law and gospel of God, and subversive of every interest, temporal and eternal, for which Jesus Christ died, and God governs the world.

Resolved, That, entertaining these sentiments, it is our solemn duty to withdraw all denominational and Christian fellowship from all churches and individuals holding slaves, or defending the practice; and we hereby exclude them from our *pulpit*, our *communion* and *membership*.

Resolved, That to receive a member by letter from a slaveholding church, without confession and renunciation of the sin, or to recommend a member to such a church, would involve fellowship with slavery, and, in our view, be totally inconsistent with gospel principles and purity.

Resolved, That while the northern and southern churches have hitherto fellowshiped slavery, for professed Christians to be silent and inactive on the subject, while our brethren for whom Jesus Christ died are deprived of ALL RIGHTS, and reduced to all the liabilities and evils involved in slavery, is highly criminal, and contrary to obvious and explicit duty enjoined in scripture, and palpably indicative of gross lack of Christian benevolence and character.

Resolved, That it is our duty, as a church, and as private members, to use the same means for the removal of slavery as for the removal of other enormous moral evils, and to do all consistent in our power to elevate the colored population in our country to the highest religious and civil privileges to which any Christian is eligible.

ARAUNAH BURNAP, *Clerk.*

HOLLAND PATENT, ONEIDA COUNTY, N. Y.

Whereas, slaveholding, as it is found in this land, depriving numbers of our fellow-citizens of rights clearly asserted in the Word of God, viz. their right to search the scriptures, their right to the fruits of their own toil, their right to the inviolate enjoyment of the marriage relation, and their right to train up their children in the fear of the Lord,—is both cruel injustice to man, and a flagrant sin in the sight of God; therefore,

Resolved, That indifference or silence on the part of ministers or churches in reference to the wickedness of the system of American slavery is incompatible with the spirit of Christianity.

Resolved, That it is the imperious duty of the churches to proclaim to the world their deep abhorrence of the sin of slaveholding, and make use of all appropriate means to remove this abomination entirely beyond their pale.

Resolved, That we, as a church, deem it our duty to call frequent meetings for the purpose of prayerfully considering the subject of slavery, and our duty, as Christians, in regard to it.

Resolved, That we highly disapprove of secessions or divisions in churches; still, as every Christian church is entitled to declare the terms of admission to its communion, and the qualifications of its ministers, we deem it our duty, as a church, to exclude slaveholders and their apologists from our pulpit and communion table.

May 26, 1842.

Communications.

DISSOLUTION OF THE UNION.

The following is nearly the substance of the ideas expressed in the observations of THOMAS EARLE, made at the annual meeting of the American Anti-Slavery Society, in reference to the proposition for a dissolution of the Union:

The amendment which proposes a dissolution of the Union, involves three considerations; viz: 1. the question of consistency; 2. that of expediency; 3. that of principle.

As to the first point—that of consistency—we certainly are not bound to pursue a uniform course. On the contrary, it is our duty to be willing to change, whenever we can perceive good and sufficient reasons for so doing. But when we have deliberately adopted, and for years sanctioned and pursued, a particular line of principle and policy, we ought not, upon a sudden impulse, to change it hastily. We ought to deliberate maturely, and to be thoroughly convinced, before taking so important a step.

Our friends, who now urge this measure, have hitherto insisted upon moral suasion, as the essential and almost the only means, of effecting our object; and they have, to a greater or less extent, eschewed politics, as well as force. But the measure now proposed is essentially *political*; and if carried out, will probably involve the employment of force. They have said that slavery was not the creation of law, but of *opinion*; and that by proper appeals to conscience, all the slaves might be emancipated. But this measure looks primarily to laws and political institutions; and instead of relying upon the efficacy of appeals to the consciences of slaveholders, seems disposed to cast them off, as utterly incorrigible. They have said that slavery was upheld by public opinion in the North, and so soon as *that* was corrected, the South would be easily converted. But this measure seems to assume that the North may be converted to an utter abhorrence of slavery, and a full determination to take no part in sustaining it, and yet the South remain unconverted and unconvertible. They have declared, in the Constitution of the American Society, that they propose to abolish slavery by means consistent with the Constitution of the United States; but here is a means proposed, utterly inconsistent with the Constitution; and it is thus proposed, without first having exhausted, or even attempted to try, all the measures which are within the scope of the provisions of that Constitution. It is proposed to annihilate the Constitution, in order to effect an object, which could more surely be attained by an amendment, if made in the manner provided for in that instrument.

I view the question of consistency, however, as of comparatively slight importance; and will therefore proceed to the more weighty considerations involved in the resolutions.

And first; of policy or expediency. Is the urging of this measure, or even its effectuation, the most speedy and efficacious means of destroying slavery? We may consider the effects of the proposition, first, on the people of the North; secondly, on the free population of the South; and lastly, on the slaves. The first great object should be to produce a correct state of public feeling, and a general disposition to support measures which will attain our ultimate end. Mankind will never agree as to the means of effecting that which is generally admitted to be desirable. They are influenced by affections, prepossessions, and interests. Hence, a course that might be altogether expedient in one state of public feeling, may be both inexpedient and impracticable in a different state. Consequently, when there are two roads which would conduct alike to the same point, it is best, as a matter of policy, where no *principle* is sacrificed, to choose that which the people are most willing to take; rather than to delay the result, by endeavoring, perhaps in vain, to persuade them that they ought to take the other.

The great mass of the people of the North, and probably of the South, also, are opposed to slavery. They are abolitionists in principle, or theory, however defective their practice. Their hostility to what they term modern abolitionism, is founded, not on our proposition to extinguish slavery, but on a repugnance to the mode and measures by which they have been led to believe that its extinction is proposed. This hostility is undoubtedly built in part on misrepresentation and misconception, and partly on unjust prejudice; and very possibly, some portion of it may be well grounded; for we are not to presume that we are the only infallible society on earth—the only one that is exempt from error and human frailty. Whatever the source, we have felt the influence of this hostility, in retarding our progress. We have, therefore, no occasion to court its increase; although I freely admit that we ought not to shrink from it, if either strict principle or sound policy requires us to encounter it.

The question I am now discussing, is, shall we obtain a more favorable hearing, and make a more rapid advance in public opinion, at the North, by advocating, on the one hand, a present dissolution of the Union, or on the other, by first proposing, and endeavoring to obtain, the repeal of all provisions of the Constitution and laws of the Union, that sustain slavery?

The people of the country are attached to the Union by a common descent, a common language, the memory of common exertions to obtain their independence, and common sacrifices since it was obtained;—by frequent and friendly intercourse; by an extensive and mutually advantageous trade; by the ties of family relationship, subsisting between large numbers in the different sections; by the pride of national character; and especially by that disposition to adhere to existing institutions, which everywhere governs mankind, and makes them, in the idea of our Declaration of Independence, more disposed to endure evils, while they are in anywise tolerable, than to resort to rash and violent means for their removal.

Hence, a proposition, officially made by the whole body of abolitionists, to dissolve the Union, without first resorting to all other rational and just means of attaining the object for which it is proposed to dissolve it, will probably tend to increase the prejudice in the minds of the larger portion of our population, and make them less disposed to listen to the irresistible arguments, which may be advanced in favor of the just cause for which this society was established.

The case will be widely different, if we make it our chief rallying point, to ask for such change in the Constitution, as will either extinguish slavery, or our participation in it. The public, instead of becoming more hostile, will be rendered more favorable to us, by the adoption of this course. To adopt it, will be to take our opponents at their word, and to sustain the doctrine of leaving each State to manage its own concerns. Much of the opposition has arisen from the idea, that we proposed to violate the national compact, in the first instance, instead of first demanding its alteration. I meet persons, almost constantly, whose objection to us is founded chiefly on this belief. When I inform them that we propose to amend the Constitution, so that we shall not interfere, to enable a portion of the inhabitants of a sister State to enslave another portion, they avow their willingness to sustain *such* a measure; at the same time, declaring that they had never before understood that it was in our contemplation; and I regret to have occasion to say, that abolitionists, by too much neglecting this great point, and giving too much prominence to minor questions,—such as that of a jury trial, to determine a question whether a man shall be enslaved by us without a crime, instead of insisting, like honest men, that *no jury shall have power to enslave at all*,—together with the hinging too pertinaciously on some very doubtful questions of constitutional construction, and looking most vainly for favorable decisions from the Supreme Court,—by these things, we have given the people too much cause to be ignorant of the fact, that we even proposed a change of the Constitution.

There may be a considerable portion of people in some of our extreme northern States, who, prompted by supposed political wrongs, and by a prejudice against southern men, similar to that of some portion of the South against northern men, will listen favorably to a proposition for the dissolution of the Union: but this feeling is not extensive in the great central States, on each side of the slaveholding boundary. I therefore conclude that the proposition, or at least its sanction by this society, is calculated to check the growth of anti-slavery feeling, in the non-slaveholding States.

Then, as to its influence on public opinion at the South; I cannot see that we are to obtain a more favorable hearing there, by denouncing at once, as irreclaimable, and unworthy of further connection with us, those who have *bought* the slaves which northern men *imported*—those who have sustained slavery *jointly with the North*, and with quite as much palliation, as the North can offer for *her* share of the wrong. I cannot see that the proposition of dissolution, will raise, so directly as the proposition of amendment, before Congress, and in all the South, the question of the right or wrong of slavery, and of its abolition or non-abolition,—a question which is now constantly kept up, through our petitions to Congress, and through the application of anti-slavery principles, in reference to the elections.

I think a disposition to acknowledge that we are partners in the wrong, and to hold ourselves responsible for its extinction, and ready to make sacrifices to effect that extinction, will give us a more favorable hearing in that quarter.

The very fact that we have not made, to a reasonable extent, efforts for a change of the Constitution, before we ask its dissolution, must have an unfavorable influence on public sentiment, both at the North and the South. If it were true, as I trust most confidently it is not, that it would ever become necessary to dissolve the Union, in order to do that justice to ourselves and our fellow-beings, which it is our imperious duty in *some* way to attain; then, as a mere matter of policy, it would be wiser first to urge perseveringly the amendment of the Constitution; for when we had demonstrated the failure of that effort, we might present ourselves, with more show of reason, to ask for the ulterior measure.

Next, as to the respective influences of the two methods upon the slaves, and their probable emancipation:—We should, at least in this society, consider the subject mainly with reference to *them*. We may feel aggrieved at the crushing of the right of petition, and at the unjust oppression and imprisonment of northern citizens traveling to the South; and we may truly assert, that all the advantages proposed in the Union have not been realized for *us*; but, in so doing, we may give to our own interests, rather than those of the slaves, the preference. These subjects may be proper for political action, at the North;—they may be proper for members of this society, in their private or political capacity. But it was not to sustain *ourselves* in the enjoyment of our rights, that this society was instituted. Its object is relief to the *enslaved*; and, as a society, we have nothing to do with those other questions, except so far as they may effect the success of emancipation. We should be willing to submit to grievances ourselves, if, by that submission, we can accelerate the liberation of the slave.

Now, suppose that either the amendment of the Constitution, or the dissolution of the Union, would be *equally* beneficial to the slave; then the question would arise, which could most easily and most speedily be *effected*. The prospect of dissolution, if desirable, which I utterly deny, would, as it appears to me, be for a long time, utterly hopeless. The Union is a confederacy, not of individuals, but of States. Now, what prospect have our friends on the other side, of obtaining the speedy assent of a single State, to a proposition to dissolve the Union? I hold that it would be incomparably easier, to effect the emancipation of every slave in the country; and thus do away the motive for dissolution. A mere *proposition* to dissolve the government, is not to dissolve it actually. When we consider that the people of Rhode Island, who are now struggling for their rights, have been for thirty-one years petitioning in vain for their enjoyment, and yet have not, until now, resorted to a revolutionary measure to obtain them, we may anticipate the slow progress of this extra-constitutional and revolutionary scheme, even if a majority of the people were as favorably inclined to it, as they have been to the change in Rhode Island.

To effect this measure, it must be proposed by States, in their State capacity. The State governments must be moved by the people. Now let any one go abroad among the people, and present two petitions for signature, the one asking for a change of the Constitution, the other for its dissolution; and he will soon find that ten can be found to support the former, to one for the latter. Massachusetts and Vermont are our strongest abolition States; yet neither of these has yet sent senators to Congress, to advocate even the abolition of slavery in the District of Columbia: they have not sent a single representative to the lower House, to propose a change of the Constitution on the subject of slavery. When we consider how much less odium a member would incur, both in Congress and at home, by proposing an amendment, than by demanding a dissolution, we may well conceive how much more hopeless is the latter scheme than the former. The question is, in every aspect, premature; and, indeed, it is far worse than premature. Our friends may be weary of delay; but the proposed change of action would be too much like that of a traveler, oppressed by an unwieldy burden, who should seek to obtain relief and accelerate his speed, by doubling its weight.

It may be said, that it is hopeless to seek a change of the Constitution; inasmuch as if we get the assent of the North, still, that of a portion of the South, will be also necessary. I do not anticipate much difficulty from this source. Until we have induced one northern State to go right, we ought not to assume that the South, and the South alone, is, and will ever remain, incorrigible. The progress of abolition sentiments is probably nearly as rapid, in several southern States, as in those of the North. Our friends, who make this proposition, have all along asserted, that slavery in the South, was upheld by public opinion at the North; and that when the North became right, the South would soon follow. The moment we obtain a correct sentiment and consistent political action in the free States, at that moment all the political and popular influences which now oppose anti-slavery in the North, will be brought to oppose slavery in the South. As the North has an increasing preponderance of votes and of population, presidential candidates, and other political aspirants, and those, in religious societies, who seek to build up their sects, will then have the same inducements, in the South, to act in favor of abolition, as those in the North now have to act against it. We shall then never hear more, of even a *southern* aspirant for the presidency, who is anything else than an abolitionist, as Washington and Jefferson were. Hence, I confidently expect that such States as Delaware, Maryland, Virginia, Kentucky, and Missouri, with perhaps North Carolina, Tennessee, and Arkansas, may be brought to sustain an amendment to the Constitution, adverse to slavery, almost as soon as the united action of the North can be had. And, at any rate, during all the time of this agitation, we shall be gaining converts, and promoting emancipations, in those States.

Having given the reasons for my opinion as to which measure is most easily to be effected, I now proceed, to inquire which will be most useful to the slave, if effected,—a dissolution of the Union, or such change of the Constitution, that the national government and the government of the northern States, shall cease to assist in enslaving the African race.

We are told, in glowing language, that the slaves say, it is *we* that keep them in bondage; that Mr. Underwood and others have declared that the dissolution of the Union will be that of slavery also; and that if we were to ask the slaves, they would answer, "Hands off! let us go free." Now, I hold that we do in fact, take our hands off, as effectually, and the slave may go free as easily, if the Constitution is changed, in the manner proposed, as if the Union is dissolved. Nay, more so. The southern laws, of which we complain, have been passed with a view to restrict intercourse with the North, and to check its influence on slavery. This restriction will be tenfold increased, by a dissolution of the Union.

The result of a dissolution, would be to establish duties on commerce, between the two sections, and thus the commercial intercourse would be reduced, perhaps two-thirds or three-fourths. It would put an end to our reaching the southern mind, through petitions to Congress, and debates in that body, now circulated throughout the entire Union. It would diminish the power of immense influence on political men of the South, which the North can now exercise, if it will. It would check the agitation of the abolition question, in connection with elections, which is now constant at the South. It would create a more hostile feeling there, and of course less disposition to be influenced by our opinions. Let any one consider the small commercial intercourse which we have with Canada, Mexico and Cuba, compared with that with the southern States, and the slight influence of the agitation of this subject in our northern States on slavery in Russia, Cuba, Martinique, and Brazil, compared with that on the South, and he may easily imagine the untoward effect of a dissolution of the Union.

When men think long on a subject, they generally arrive at just conclusions, as their prejudices gradually wear away. The continuance of the Union, under an amendment of the Constitution, will enable us more effectively to keep the minds of our southern brethren constantly turned to this matter.

It is said that we are not free to go into the South, and express our sentiments, and that our publications are sometimes lawlessly seized by postmasters. But may not a northern man express himself somewhat more freely than a foreigner? Would not a British, or a Mexican abolitionist, be in more danger than an American? And if the Union were dissolved, should we not be deemed foreigners?—would not the communication by mail be checked, and the law that authorizes us to communicate in this way, be abrogated, and thus our power to convert the slaveholder be diminished? Moreover, may we not expect, that without dissolution, our freedom to speak and to transmit our thoughts, will soon be enlarged? Is it not already increased? Look at Washington city, and at Baltimore; compare the present state of things there with that which existed a few years since. Our friends here, who a short time since expected everything from the progress of public opinion, seem now to have been induced, by disappointment, to despair of even that which it is most reasonable to anticipate.

It is further to be considered, that if we could succeed in dissolving the Union, we should, in doing it, at once renounce that power to abolish slavery which we may now exercise, through an alteration of the Constitution, to be adopted for that purpose. I look with great confidence to the ultimate realization of this event, through the mutual consent of both sections of the Union; and I trust that the South will as soon be ready to sacrifice something for that purpose, as the North. It may not be done in the manner that will accord with the ideas of abstract justice, entertained by abolitionists; but still the mode adopted will be better for the slave, whose interests we are now considering, than to remain in bondage, with the consolation that he has friends at a distance, who will not swerve a hair from the advocacy of the strictest principles of rectitude, as they hold them, even though yielding to the views of right which others entertain, with equal sincerity, would at once give him his freedom.

I believe it more easy to change the Constitution, than to dissolve the Union; and probably more easy to change the Constitution, so as to abolish slavery throughout the country, than so as merely to release the national government and the northern States from the engagement to sustain it; and so believing, I must prefer that course which will be most facile to effect, and most beneficial when effected.

I proceed to the consideration of the remaining question—that of principle; in examining which, my observations will have some bearing also on the question of expediency.

If the object be merely to clear our individual consciences, then so long as we cannot induce even the northern States to go with us, we are as clear of the guilt of slavery in asking relief, through an alteration of the Constitution, as through its dissolution. I think even more so. The northern States have never asked a change of the Constitution. Probably not one-fifth of the members of our abolition societies have ever petitioned for it. They have therefore not placed themselves in a condition, as reasonable and just men, to ask for a dissolution. To ask it now, is not to act as we ourselves, and all rational men, would act in other analogous circumstances. What father, son, or brother, would propose, at the very outset, to sunder forever the family compact, because something was done in it, which he did not approve? Should he not rather first ask relief from his participation in the particular wrong, and obtaining that, then keep up the association, with a view to reclaim the others? What neighbor would act thus, in relation to his neighbors, proposing to cease all mutual good offices, because one act of favor had been asked and granted, inconsistent with just principle? Should he not rather ask a cessation from that one act, than from all the offices of good neighborhood?

If we are bound to secede, at once, from all political compacts, or to urge their entire subversion, instead of their modification, whenever there is one wrong feature in them, then the resolution does not go far enough. We, in Pennsylvania, should, on that principle, ask the entire annihilation of the State government, instead of the repeal of the State laws which sustain slavery. Every abolitionist in Virginia should do the same by the government of that State. Any county of abolitionists in Massachusetts, should dissolve its connection with the State government, at once, because the State continues in the Union, and sends members to the United States Senate, who will not sustain abolition in the District of Columbia. An abolition township in John Quincy Adams' Congressional District, should secede at once, both from the State and from the rest of the district, because the district sends a man to Congress who will not support abolition within the acknowledged jurisdiction of that body. And every individual should cease his political connection with the rest of the country, and refuse to pay any taxes or duties, because the country sustains slavery.

Unless we are prepared for these extremes, we cannot sustain the position, that the North ought to demand a dissolution of the Union, even before asking its modification.

To assume that the North will dissolve the Union for the sake of justice, and that the South will not yield to a just change of the compact, if asked by the united voice of the North, is to assume too wise a sense of virtue in the one section, and too gross a depravity in the other. When we consider that the North has imported slaves, and sustained slavery by a compact, with less of the influence of education, and of interest, to prompt it to the measure, than existed in the South, we have no right, as charitable and just men, to say to the South; stand off—the holy North will be contaminated by the presence of such irreclaimable sinners.

If we demand dissolution, we should be careful to couple it with just terms. If we leave the South to emancipate, unaided, we should consider how much we ought to return of the money received for slaves sold to the South by northern men, as well as through other participations in slavery. We should not think highly of a member of a mercantile firm, who should withdraw, at once, from the concern, on the ground that it was engaged in piracy as well as in honest trade, while he coolly pocketed his share of the profits of the piracy, and did not offer to return them, upon the condition that the goods should be restored to the right owners.

If we imagine that a present dissolution of the Union would clear the North of guilt and responsibility in reference to the slaves, we shall greatly err. We would not commend the man who should go in a slave ship to Africa, assist in obtaining a cargo of human victims, and then, upon being convinced of his error, on the passage home, should instantly desert the ship, instead of adhering to it, and attempting to convert the crew, or in some way to relieve from bondage those whom he had subjected to it. The North is one of the authors of the present enslavement of the oppressed at the South. We sanctioned the slave trade till 1808, and pledged ourselves to return fugitive slaves, thereby increasing the value of slaves, and the inducement to import and purchase them: we have lent our countenance to the morality of the practice, and thereby encouraged the young of the nation to engage in it. We have returned fugitives, and prevented those from escaping who would have done it had we stood neutral; and thus we have caused the present enslavement of them or their descendants.

Upon all the principles of morality recognized by mankind in general, including the great mass of abolitionists themselves, we are bound to stand by these victims of our wrong, and release them, by paying a ransom, if we cannot do it otherwise. Admitting, what I have not seen proved, that a slaveholder has in no case a right to receive anything from the public, in case of a compulsory legal emancipation, yet it may become the duty of others to give that which he ought not to ask. No abolitionist, who is a father, would probably hesitate to redeem his son from Algerine captivity, by paying a ransom, if he could not otherwise speedily relieve him. The obligation in reference to slaves, is much stronger. He who has delivered a fellow-being into bondage, by his own act, is bound to relieve him by ransom, if he cannot do it without. Hence, our abolitionists have, with one accord, applauded the conduct of Gerrit Smith, Mr. Brisbane, and some others, who have repurchased slaves, for emancipation, that had been previously sold, by themselves or members of their families. They have applauded the act of Mr. Birney, in relinquishing to his co-heirs other paternal property and taking the slaves instead, for the purpose of emancipation. Upon a similar principle, the North, which has helped to place the slave in his present condition, ought to offer its share of the public lands or other funds, for his ransom, before withdrawing from all power of exercising a future control for his liberation.

If such an offer were made by the united voice of the North, accompanied by the alternative of an alteration of the Constitution, so as to discharge her from participation, and a previous or accompanying manifestation of a determination to give no political support to slaveholders, or to those who will not legislate against slavery, I have a confident belief that the offer would be accepted, and we thus freed from the responsibility of the wrong, more completely than a dissolution of the Union could possibly free us, especially if the result of disunion should be insurrection and bloodshed.

In expressing these views, I willingly admit, that after the North has asked a change of the Constitution, and made every concession for the emancipation of the slaves, which justice and benevolence toward them and their masters can require, if all this shall have failed to secure either of the desired ends, then it will become an act of duty, whether of inclination or not, for each State to nullify all slaveholding laws within its own limits; and if the South should choose, therefore, to dissolve the entire connection, then to submit to that result, rather than continue stained with crime,—and this upon the same principle which requires us to withdraw from connection with our nearest relatives, most intimate friends, or most profitable customers, if, after due exhortation, we find that we can preserve our association only by assisting in the commission of sin, and outrage toward our fellow-beings.

Believing that this result will never be necessary; that we have not yet taken the proper steps to ascertain whether it will be necessary or not; that the interest of the enslaved, and a regard for correct principle requires that those steps be first taken; and believing, also, that this Union, with proper modifications, will be greatly advantageous both to the North and the South, as well as to the general interests of the human race, I conclude, with the hope, that the amendment may be rejected, and the original resolution (adverse to the proposition of disunion,) be adopted.

LITCHFIELD COUNTY (Ct.) A. S. SOCIETY.

I lately attended a very interesting meeting of this society, held at Wolcottsville, in Torringford. There was a good attendance; and I was rejoiced to see among the number, so many substantial farmers from different parts of the county, who came together at this busy season, bringing their wives and children. Several amusing and instructive reports were read, from various towns in the neighborhood, in relation to the progress of abolition principles. Mr. Gillette, the "liberty party" candidate for Governor, made a speech of some length, upon our connection with the slave system, and the iniquity of giving countenance to it. It was full of pathos and kind feeling, evidently the production of a clear head and a loving heart.

I made a few remarks on the heinousness of the chattel system; and Mr. North, agent of the State Society, replied to some pro-slavery objections, with a clever sprinkling of irony, which was well received. Anti-slavery principles have evidently made rapid progress in this country.

The meeting was adjourned to meet again at Watertown, on the 4th of July next, at 10 o'clock, A. M. It is proposed to have a *real* celebration of Independence, and no *sham*. As the meeting will undoubtedly be one of considerable interest, it is to be hoped that the friends of the cause will give a very general attendance.

JAMES MUNROE.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JUNE 16, 1842.

THE FLORIDA WAR.

President Tyler has undertaken to end this shameful and expensive contest, with a stroke of his pen. It is a great pity he had not done so before; if indeed it is done. I am entirely sceptical, both as to the efficacy and the sincerity of this move. Public opinion was beginning to bear, at last, with a heavy and increasing pressure against the war, as a mere slave-catching and kidnapping concern, carried on by the Union. It became necessary for a weak administration to evade the force of this public opinion, by a change of *name*; as the manner of rogues is. Instead of *war*, it is now to be called *armed occupation*; or a military colony, to keep the Indians at bay. This shows that the war is *not* ended, and not intended to be. It is Benton's old scheme, which was rejected several years ago, as worse than active hostilities. It is an untried expedient, and may prove as expensive as the war. Large tracts of land and pay are proposed to be given to military settlers.—This is, in fact, an indirect mode of *increasing the army*; a thing which the slaveholders have been striving to do, and with too much success, for several years.

But this is not all. It always seemed to me an undivulged part of Mr. Benton's plan, to cause a considerable and sudden *accession of population* in Florida; so as to qualify that territory to enter the Union very soon, as one or two slave States. This part of the plan is more important now than ever, when the friends of the slaveholding interest are preparing to press the claims of Florida for speedy admission into the Union.

Mr. Benton has ever been a "shrewd contriver" in the service of slavery. He labored many years to effect a repeal of the duty on salt; the only *taxable* commodity, which slaves in general consume. This measure was urged in the name of the *agricultural* interest; on the ground that salt is valuable as an ingredient of *manure*. Great expense was incurred in printing old British parliamentary documents, to prove this.

Now, under pretenses equally *ingenuous* and *patriotic*, Florida is to be suddenly prepared, at our cost, for admission into the Union, probably as two slave States.—"Are you there, old true-penny?"

It is a good illustration of the minuteness, with which the slave oligarchy inspect the tariff, when they take such pains, and resort to such artifices, to obtain exemption from a tax of *ten cents* a bushel on salt; of which they allow but a few table-spoonsful a week to a slave, and sometimes none at all. I have been informed of several cases where suspensions occurred, for considerable periods, of even the pitiful allowance of a spoonful of salt a week. In general, however, a little is distributed, for seasoning the solitary hoe-cake; and because it is a general and indispensable article, the generous masters wish the tax repealed; and Benton has been employed a third of his life, in endeavoring (*fas et nefas*) to effect it.

I observe that he has reported, with striking promptitude and alacrity, a bill for the occupation of Florida by military colonies; thus endeavoring to realize his old-cherished scheme, while he carries out the views of the President. And, with the usual cunning of slaveholding statesmen, northern detestation of the Florida War, northern abhorrence of the cause in which it originated, and the instruments by which it has been carried on, and northern impatience for peace, are to be used as the propelling power to carry these military colonists to their destination. On this subject, there is steam enough pent up to carry anything, if it can only be brought to bear on the desired point. Shall engineer Benton use it for the advantage of slavery, without our knowing what he is about? Shall he "*do us*," as the English say? I trust not.—D. L. C.

MRS. BURKE'S SLAVE.

This was prepared for publication last week, but was crowded out by Foreign News.

The New-York city papers have given the same one-sided and incorrect account of this proceeding, which they usually give in cases where anti-slavery is concerned. The real facts are as follows:

Some weeks ago, a Mrs. Burke, from New Orleans, arrived in this city with a woman slave, and put up with a brother-in-law, by the name of Morgan. An abolitionist was informed that great caution was observed not to allow the slave to go out, or in any way become acquainted with the colored people. Every abolitionist deems it his duty to let slaves *know* that, when brought or sent into the free States, with knowledge or consent of their masters, they are free, by virtue of our laws. Those who bring them, naturally put all possible obstacles in the way of their receiving this information; hence, a writ of habeas corpus often becomes necessary. In this case, a writ was granted by Judge Oakley, and the girl brought into court. While she was waiting to have a hearing, Isaac T. Hopper was informed of the circumstance, and proceeded straightway to the court-room.—There he found Mr. Morgan, and a friend of his, with the slave. The woman, as is often the case in such circumstances, was frightened and undecided. Those who wished her to return to the South, plied her with fair promises, and dreadful pictures of what she would suffer if she staid with the "miserable free niggers" of the North. On the other hand, the colored people, who had assembled about the court-room, were eager to rescue her from slavery. She did not understand their motives, nor those of the abolitionists; for they had been diligently misrepresented to her. "What do they want to do it *for?*" she asked, with a perplexed air; "what will they do with me?" She was afraid there was some selfish motive; she dared not trust to the professions of strangers. Friend Hopper found her in this state of mind. Mr. Morgan was very willing to speak *for* her. He gave assurance that she did not *want* her freedom; that she *wished* to return south; and that she had been in no respect distrained of her liberty in the city of New-York.

"Thou art a very respectable-looking man," said Friend Hopper, in his good-natured, resolute way; "but I have known slaveholders, more genteel-looking than thou art, tell gross falsehoods, where a slave was in the question. I tell thee, plainly, I have no confidence in slaveholders, in any such cases; I have had too much acquaintance with them; I know their game too well."

Mr. Morgan said something about its being a mean and wrong thing to come between master and servant.

"Such may be thy opinion," replied Friend Hopper, mildly, "but my views of duty differ from thine, in this matter."

Then turning to the woman, he said,—"By the laws here, thou art free. No man has a right to make a slave of thee again. Thou mayest stay at the North, or go back to New Orleans, just as thee chooses.

Mr. Morgan here interposed, to say, "Mind what that old gentleman says: you can go back to New Orleans, to your husband, if you prefer to go."

"But let me tell thee," said Friend Hopper to the woman, "that if thou stayest here, thou wilt be free; but if they carry thee back, they may sell thee away from thy husband. Dost thou wish to be free?"

The tears gushed from her eyes in full flood, as she replied, earnestly, "I *do* want to be free. To be *sure* I want to be free; but then I want to go to my husband."

Mr. Morgan grew excited. "I only wish we had you in New Orleans!" said he to Friend Hopper: "We'd hang you up, in twenty-four hours."

"Then you are a set of savages," replied Friend Hopper.

"*You* are a set of *thieves*," retorted Mr. Morgan.

"Well, savages may be thieves into the bargain," rejoined Isaac, with a significant smile.

"You are no gentleman," responded the other, in a decidedly ungentle tone.

"I don't profess to be a gentleman," answered the imperturbable Quaker; "but I am a little, honest, old man, and that will do as well." This occasioned a general smile among the by-standers.

The slave being summoned into the Judge's chambers, Friend Hopper followed; wishing to have her clearly understand her own position. He found Mr. Morgan in close and earnest conversation with her. When he attempted to approach, he was shoved aside, with the remark, "Don't push me away!" "I did not push thee," replied Friend Hopper; "and see that thou dost not push me." He then inquired of the woman if he had rightly understood her, that her husband was free. She replied in the affirmative. "Then let me tell thee," said the kind-hearted old man, "that we will send for him, and obtain employment for him here, if it is thine own choice to remain."

Again she wept, saying, "I do want to be free."

She was evidently, however, bewildered and distrustful; and did not know what to make of the opposite professions that were made to her.

On representation of Mr. Morgan, Judge Oakley adjourned the case till the next morning, telling the woman she was at liberty to go with whom she pleased. The colored people had assembled in considerable numbers, and were a good deal excited. Their abundant experience led them to suppose that she would either be cajoled or forced back into slavery, if left in southern hands.—They, therefore, hustled her away, we know not where. The next we heard was, that she had escaped, and gone away with her mistress.

The pro-slavery papers make a great chuckling over this fact; as they always do, when some poor ignorant victim is deceived by false representations, alarmed by an excitement, that she does not comprehend, afraid that strangers are not telling her the truth, or have not the power to protect her; and in continual terror of future punishment, if she should attempt to take her freedom, and yet be unable to maintain it.

Great is the exultation of republicans, when, under such trying circumstances, *one* poor, bewildered wretch, goes back to slavery; but of the *hundreds* who, every month, take their freedom, through fire and flood, and all manner of deadly perils, they are as silent as the grave.

One thing was pleasant to observe throughout the scene at the court-room. Popular sympathy went *altogether* with the slave. Nobody took the claimant's part, except the friend he brought with him.—L. M. C.

"FISHERS OF MEN."

At the New England Convention, one of the speakers expressed slight disapprobation of Stephen S. Foster, for his rashness in disturbing meetings, &c. He answered, very meekly, "I think you can find worse enemies of the slave than I am, to attack. Until you have disposed of them, had you not better let me alone? On my own side of the boat, let me fish with my own hook. I have a line out on your side, too."

Very true, friend Foster, you have an undoubted right to fish with your own hook; and a pure gospel hook it is, as I believe none doubts who knows you. But let me, with friendly playfulness, just ask you not to make such an outrageous splashing in the water, as to frighten away all the fish on *our* side of the boat.

For the sake of impartiality, I will furnish you with the following anecdote, in reply to us who fish on the quiet, discreet side.

An old gentleman, in the vicinity of London, spent the most of his time fishing. Hour after hour, and day after day, he might be seen standing like a fixture on the river's edge. All the craft that went by knew him well, and they became familiar to him. One day, the first steamboat came along, with splash and foam. The quiet old gentleman was filled with wrath, and cried out against this new-fangled monster, as a useless contrivance, which ought not to be allowed to enter the waters. Wags, finding him excitable on the subject, loved to tease him, by descanting on the excellence of steamboats, and the wonders accomplished by this new application of mechanical power.

"Humph," grumbled the laconic old angler; "Don't like steamboats." "Why not?" urged his persecutors. "Frighten the fish," said he.

SOCIETY OF FRIENDS.

Abby H. Gibbons, for herself and children, and Martha C. Hopper, have resigned their membership in the Monthly meeting of New-York, for reasons similar to those assigned in the following document, by Josiah and John Hopper. When this document was read in meeting, by one of the signers, considerable excitement was evinced with regard to that part which relates to trading in cotton. Several rose to their feet, and one member advised another to snatch the paper from the reader's hand. "Nobody knows where the shoe *pinches*, so well as he that wears it."

WITHDRAWAL FROM THE SOCIETY OF FRIENDS.

The following was read in meeting last week, by one of the undersigned, accompanied with remarks, explaining more fully the reasons which had induced them to take this step, after months of mature deliberation:

To the Monthly Meeting of New-York:

We hereby resign our right as members of this meeting. We are not induced to this step by any change, in sentiment or feeling, with regard to the principles of the Society of Friends; our respect and attachment to *them* remain unchanged.

But conscience constrains us to bear testimony against this Monthly meeting, for the following, among other reasons:

1st. Because it has manifestly departed from the original principles and testimonies of the society. It professes not to see its way clear to pursue any kind of action for the relief of the slave; on the contrary, many of its most active and influential members are sustaining the abominable system of slavery, by dealing in cotton, to the amount of millions annually:—the very article, which that eminent and devoted servant of God, Elias Hicks, cast off from his dying body; and which he, as well as other sincere and devoted ministers, have been for years bearing a testimony against; without the least apparent effect, so far as it regards the members of this Monthly meeting.

2d. Because, in its whole proceedings in relation to our father, this meeting has violated the plainest principles of civil and religious freedom.

3d. Because its discipline has been made an instrument of injustice and persecution to certain blameless individuals; while those who have really rendered themselves amenable to discipline, by slanderous falsehoods, satisfactorily *proved* to be such, have been passed by without rebuke.

4th. The overseers of this meeting prepared an official document calculated to produce false impressions with regard to our father, and greatly prejudice his appeal. This document was secretly drawn up, read to many individuals, and presented to most of the committee of the Quarterly meeting, without the knowledge of the accused; though his age, and prominent standing in the Society of Friends, and the important services he had rendered, made it peculiarly incumbent upon them to deal with him with the utmost candor and friendly sincerity.

Among other things, said document accused him of "grossly reproachful conduct," in the well-known Darg case; whereas, there was abundant evidence before the public, perfectly accessible to the overseers, to prove that our father's proceedings in that case were influenced by the purest and most disinterested motives. The authorities of this corrupt city were more willing to do him justice in this matter, than the religious society which he had loved and defended for more than fifty years; as the following certificate will testify:

"MAYORY'S OFFICE, MAY 26, 1842.

I hereby certify that I was Recorder of the city of New-York during the trial of the case in relation to Thomas Hughes, the slave of John P. Darg; and also, that in the said trial and investigation I saw nothing in the least militating against the moral character of Mr. Isaac T. Hopper, or that could be considered reproachful. All that he exhibited was a desire to procure the money for the master, and the manumission of the slave.

ROBERT H. MORRIS, Mayor, New York.

I fully concur in the above—J. R WHITING, District Att'y, N. Y. May 26th, 1842."

5th. Because this meeting sustains a ministry false in its statements, bitter in its spirit, and manifestly barren of all good fruit.

JOSIAH HOPPER.
JOHN HOPPER.

LETTERS FROM NEW-YORK.—No. 28.

If you want refreshment for the eye, and the luxury of pure breezes, go to Staten Island. This beautiful little spot, which lies so gracefully on the waters, was sold by the Indians to the Dutch, in 1657, for ten shirts, thirty pair of stockings, ten guns, thirty bars of lead for balls, thirty pounds of powder, twelve coats, two pieces of duffel, thirty kettles, thirty hatchets, twenty hoes, and a case of knives and awls. This was then considered a fair compensation for a tract eighteen miles long, and seven broad; and compared with most of our business transactions with the Indians, it will not appear illiberal. The facilities for fishing, the abundance of oysters, the pleasantness of the situation, and old associations, all endeared it to the natives. They lingered about the island, like reluctant ghosts, until 1670; when, being urged to depart, they made a new requisition of four hundred fathoms of wampum, and a large number of guns and axes; a demand which was very wisely complied with, for the sake of a final ratification of the treaty.

On this island is a quarantine ground, unrivalled for the airiness of its situation and the comfort and cleanliness of its arrangements. Of the foreigners from all nations which flood our shores, an immense proportion here take their first footstep on American soil; and judging from the welcome Nature gives them, they might well believe they had arrived in paradise. From the high grounds, three hundred feet above the level of the sea, may be seen a most beautiful variety of land and sea, of rural quiet, and city splendor. Long Island spreads before you her vernal forests, and fields of golden grain; the North and East rivers sparkle in the distance; and the magnificent Hudson is seen flowing on in joyful freedom, miles beyond the city. The city itself seems clean and bright in the distance, its deformities hidden, and its beauties exaggerated, like the fame of far-off heroes. When the sun shines on its steeples, windows, and roofs of glittering tin, it is as if the Fire Spirits had suddenly created a city of fairy palaces.—And when the still shadows creep over it, and the distant lights shine like a descended constellation, twinkling to the moaning music of the sea, there is something oppressive in its solemn beauty. Then comes the golden morning light, as if God suddenly unveiled his glory.—There on the bright waters float a thousand snowy sails, like a troop of beautiful sea-birds; and imagination, strong in morning freshness, flies off through the outlet to the distant sea, and circles all the globe with its wreath of flowers.

Amid these images of joy, reposes the quarantine burying-ground; bringing sad association, like the bass-note in a music-box of laughing, twittering sound. How many who leave their distant homes, full of golden visions, come here to take their first and last look of the promised land. What to them are all the fair, broad acres of this new world? They need but the narrow heritage of a grave. But every soul that goes hence, apart from friends and kindred, carries with it a whole unrevealed epic of joy and sorrow, of gentle sympathies and passion's fiery depths. Oh, how rich in more than Shakspearean beauty, would be the literature of that quarantine ground, if all the images that pass in procession before those dying eyes, would write themselves in daguerreotype!

One of the most interesting places on this island, is the Sailor's Snug Harbor. A few years ago, a gentleman by the name of Randall, left a small farm, that rented for two or three hundred dollars, at the corner of eleventh street and Broadway, for the benefit of old and worn-out sailors. This property increased in value, until it enabled the trustees to purchase a farm on Staten Island, and erect a noble stone edifice, as a hospital for disabled seamen; with an annual income of nearly thirty thousand dollars. The building has a very handsome exterior, and is large, airy, and convenient. The front floor opens into a spacious hall, at the extremity of which flowers and evergreen are arranged one above another, like the terrace of a conservatory; and from the entries above, you look down into this pretty nook of "greenery." The whole aspect of things is extremely pleasant; with the exception of the sailors themselves. There is a sort of torpid resignation in countenance and movement, painful to witness. They reminded me of what some one said of the Greenwich pensioners; "they seemed to be waiting for death." No outward comfort seemed wanting, except the constant prospect of the sea; but they stood *alone* in the world—no wives, no children. Connected by no link with the ever-active Present, a monotonous Future stretched before them, made more dreary by its contrast with the keen excitement and ever-shifting variety of their Past life of peril and pleasure. I have always thought too little provision was made for this lassitude of the mind, in most benevolent institutions. Men accustomed to excitement, cannot do altogether without it. It is a necessity of nature, and should be ministered to in all innocent forms. Those poor old tars should have sea-songs and instrumental music, once in a while, to stir their sluggish blood; and a feast might be given on great occasions, to younger sailors from temperance boarding-houses, that the Past might have a chance to hear from the Present. We perform but a half charity, when we comfort the body and leave the soul desolate.

Within the limits of the city, in Cherry street, is a fine establishment, on strict temperance principles, called the Sailor's Home. Spacious, well-ventilated, supplied at every turn with abundance of pure water, and from garret to cellar as neat as a Quaker parlor. The chamber windows open upon verandas supplied with seats; there is the beginning of a fine museum; a large, convenient reading-room, supplied with books, papers, and pamphlets; a pleasant bowling-alley, the top of which forms a promenade as extensive as the deck of a merchant-ship; and all this for the same price that is paid at the lowest and dirtiest boarding-houses. Capt. Richardson, who has charge of this admirable establishment, has been a sea-captain himself; and in that capacity was remarkable for religious principle, a conscientious discharge of duty, and kind, judicious treatment of his sailors. He is the very man to superintend such a place; and he gives himself to the task, with his whole heart.

After all, this nineteenth century, with all its turmoil and clatter, has some lovely features about it! If evil spreads with unexampled rapidity, good is abroad, too, with miraculous and omnipresent activity. Unless we are struck by the tail of a comet, or swallowed by the Sun, meanwhile, we certainly shall get the world right side up, by and bye. One class of astronomers bring forth ingenious theories to prove that the poles of the earth, through a series of spiral movements, will at last be brought into harmonious relation with the poles of the heavens, and so perpetual spring over-shine the entire globe. This *outward* result cannot take place, till in man's *inner* world the poles of earth and heaven are brought into harmonious relation. Through ascending spiral series, I think I see the human soul slowly approaching to this glorious state.

Among the many instrumentalities at work to produce this, increasing interest in the sailor's welfare, is a cheering omen. Of all classes, except the negro slaves, they have been the most neglected, and the most abused. The book of judgment can alone reveal how much they have suffered on the wide, deep ocean, with no door to escape from tyranny, no friendly forest to hide them from the hunter. Doomed, at their best estate, to suffer almost continued deprivation of *home*; that worst feature in the curse of Cain. Their minds shut up in caves of ignorance so deep, that if religion enters with a friendly lamp, it too frequently terrifies them with the shadows it makes visible. Religious they *must* be, in some sense, even when they know it not; for no man with a human soul within him, can be unconscious of the Divine Presence, with infinite space around him, the blue sky overhead, with its million world-lamps, and everywhere, beneath and around him,

"Great ocean, strangest of creations's sons!
Unconquerable, unreposed, untired;
That rolls the wild, profound, eternal bass
In Nature's anthem, and makes music such
As pleaseth the ear of God."

Thus circumstanced, the sailor cannot be ignorant, without being superstitious too. The infinite comes continually before him, in the sublimest symbols of sight and sound. He does not know the language, but he feels the tone. Goethe has told us, in most beautiful allegory, of two bridges, whereby earnest souls pass from the finite to the infinite. One is a rainbow, which spans the dark river; and this is Faith; the other is a shadow cast quite over by the giant Superstition, when he stands between the setting sun and the unknown shore.

Blessings on all friendly hands that are leading the sailor to the rainbow bridge. His spirit is made reverential in the great temple of Nature, resounding with the wild voices of the winds, and strange music of the storm-organ; too long has it been left trembling and shivering on the bridge of shadows. For him, too, the rainbow spans the dark stream, and becomes at last a bridge of gems.—L. M. C.

COLERAIN ANTI-SLAVERY SOCIETY.—We are notified that all the resolutions at a late meeting, in favor of free labor produce, were adopted in terms still stronger than proposed. The use of slave labor produce was pronounced "one of the most powerful means by which the slaveholder is sustained.

☞ We return our cordial thanks to Thomas Earle, of Philadelphia, for the report of his excellent speech. We wish Wendell Phillips would give us the other side.

Anti-Slavery Items.

LIBERIA.—Behold how colonization *Christianizes* Africa! What a holy *missionary* station she has established! The *Rev.* Mr. Harris, a colored clergyman and missionary, from Liberia, was lately introduced by the *Rev.* Mr. Gurley, to a public meeting in Andover, Mass. to show forth the transcendent excellence of colonization. We extract the following from the *Reverend* missionary's account of that eminently *Christian* colony:

"Farms are *beginning* to come on—it is *getting* more healthy. Wars are frequent. I have been in several. Rev. George Brown, formerly from Connecticut, resided at a mission house, and wished my wife to assist in teaching at his school. After some hesitation, we went; but I refused to remain, unless he would get more *guns* and *ammunition*. He sent to Monrovia, and got 8 guns, and I procured 100 cartridges, 15 of which I put into my own cartridge-box; we also got a keg of powder, 6 lbs. buckshot, axes, and cutlasses. During this time, we were having revivals—five and six converted at a meeting, and feel happy. One night, we kept up our meeting until past 12 o'clock, and the people were getting religious, and becoming happy. I went home, after it was done, and my wife was sick; but I set up reading the bible. When the cry of war was heard, I caught my musket, and called Mr. Brown, and all the rest out, to fight. We went at it. I fired the *first* musket, and put 52 buck shot into Grotio. He was a powerful enemy, everywhere feared. The people came hundreds of miles afterwards *to see his head and eyes*. I will now close by saying that we must go to Africa to *do good*.

A LARGE SHIPMENT OF SLAVES.—A vessel sailed from New Cess, (which is about 70 miles to the leeward from Monrovia,) a few days since, with the neat compliment of two hundred and fifty slaves on board!

The vessel which took off the above cargo is said to be an American vessel. She went into New Cess under American colors, and departed thence under the Portuguese flag! She was pursued by a British man-of-war, but made her escape.

What has become of the small American squadron which was stationed along this coast a year or two since! This coast swarms with American merchantmen, who have no protection except that afforded by British cruisers. This is humiliating; particularly when so much is said about British aggression.—*African Luminary.*

BURNING OF SLAVE FACTORIES.—Advices from Bonavista, state the arrival there of H. B. M. steam ship Plato, from the coast of Africa, bound to England. Her captain reported having burnt the slave factories at Bollam, and taken a vessel of Caltano's at Bissaos, besides having destroyed many factories in that neighborhood, and also having been at Gallinas, where all was burnt again.

DIGNIFIED AND RATIONAL PROCEEDINGS.—A few democrats, in different portions of Ohio have lately burned John Quincy Adams in effigy. A democratic meeting, whose proceedings were noticed in terms of high approbation by the Ohio Statesman, passed the following resolution:

Resolved, That Nat Turner, and John Quincy Adams, the brightest stars of modern abolitionism, the one is dead, and the other *damned*."

YOUTH'S EMANCIPATOR.—A little quarter sheet, published at Oberlin, by the Youth's Anti-Slavery Society. It is to appear monthly, at twenty-five cents a year.

Success to all such agencies to prepare the coming generation for the great work of freedom.

AN INVITING NAME.—The directors of the Louisiana State Colonization Society, have passed resolutions approving of the purchase of the Blue Barre Territory, made by the American Colonization Society, and that they will establish a colony there, to be called *Louisiana in Liberia.*

We should not suppose this title would render it very attractive to the colored emigrants. The chorus of a very popular slave-song is,

"Old dibble Lousy-ana
That scare-crow for poor nigger"!

BIBLE SOCIETY.—The correspondent of the Courier, "A." in giving some statistics of this society, and of its expenditures at home and abroad, mentions various grants of money, &c. to foreign societies and nations for the diffusion of the scriptures, viz: for the Hebrew Spanish Old Testament, $7,000; for Madras, $6,000; Sandwich Islands, $5,500; Ceylon $4,000; Madeira, $2,000; Russia and Finland, $1,000; Northern India, $1,000, &c. A donation has been made, also, "to print some of the gospels in the *Jubo* tongue, on the coast of *Africa*." But I do not perceive any account of the Bibles or Testaments distributed amongst the millions of our *own slaves*, or for any translation into our own negro languages. Some persons, who feel an interest in this oppressed and debased class of our own *fellow-brings*—or rather, I should say, of our own *fellow-countrymen*—would be gratified to know how many Bibles and Testaments have been distributed amongst them during the past year. I presume a *great many*; for there is no class of human beings that needs them more, or whom we are under greater obligation to consider and assist in this way. This writer will, no doubt, feel a pleasure in adding what he has unaccountably omitted.—*Boston Courier.*

HOW THE "PECULIAR INSTITUTION" IS SUSTAINED.—The small semblance of tranquillity which is to be found in the slave colonies of Spain, is maintained at the price of blood. Late in the last year, it now appears, a conspiracy was formed among the slaves of Porto Rico, the discovery of which was followed, of course, with sanguinary punishment. The *Constitucional*, Madrid paper, of the 27th of March, supplies the following information on this matter:—

A good deal has been said respecting a conspiracy of negroes, which had been discovered in Puerto Rico. A letter from that place, dated the 25th of January, furnishes us with the result of the trial of the conspirators, which is as follows:—"Three of them have been shot, and eight condemned to receive a hundred lashes in public, and to ten years hard labor in the prisons of this island. The three sentenced to death marched with impertubable coolness to the place where they were to receive the fatal balls. Each one was accompanied by a priest. Arrived at the place of execution, they seated themselves, and permitted their eyes to be bound without uttering a single expression. The justice of the peace much desired to draw some confession from them, but the condemned remained silent as the tomb which opened to receive them. The execution took place on the 21st of this month; an immense concourse of people were present."

Such is the terrible condition on which the system of slavery is maintained; and such the fearful retribution which the wrongs it inflicts every moment threaten to bring down on the perpetrators of them! Were abolitionists cruel, they could wish for the Spanish colonies nothing worse than the continuance of the frightful system to which they cling so tenaciously.—*British Anti-Slavery Reporter.*

EFFECTS OF THE DECISION OF THE SUPREME COURT.—The following case has just been stated to us. A woman from the South brought her slave to Brooklyn, who, of course, became free on reaching this State. She left her mistress, on being made acquainted with this fact, but was soon after apprehended, on a warrant for stealing! The magistrate before whom she was brought, ordered a hearing at four o'clock the same day. Her friends procured counsel, and prepared to defend her. But the soul-catchers, in order to make sure of their prey, got out a writ of habeas corpus from Recorder Tallmadge, returnable to him, the next day, at 10 A. M. at which time the friends prepared to meet the case.

But what was their surprise, on coming to the Recorder's office the next day, when they were told he had granted *another writ*, returnable *before* the first, and on the hearing of which, he had already given the woman over to the tender mercies of slavery.

Like facts are becoming alarmingly frequent. The Albany Tocsin of the same week, gives an account of an abortive attempt to catch a slave girl of fifteen who had escaped from her mistress in that city.—*New-York Watchman.*

Congressional.

IN SENATE.

Willie P. Mangum, one of the senators from North Carolina, a slaveholder, has been elected President of the Senate, in place of Samuel L. Southard, of New Jersey, who resigned on account of prolonged illness.

Mr. Southard is the only man from the free States who has been chosen president *pro tem.* in the Senate for thirty years; and his health has been so feeble that he has hardly been in his seat for a whole day, during the past winter.

The Emancipator says: "The unexpected decease of General Harrison, with its effects, has given a new interest in this election; because, in the event of a *second* decease, the president *pro tempore* of the Senate would be the acting President of the United States, until a new election could take place, which would occupy nearly a year. It was therefore a matter of moment to see whether a pro-slavery party would confer such an office on a northern man, to whom it clearly belonged, both by seniority, and by superiority of qualifications.

Since the adoption of the Constitution, there have been seventy-six elections of President *pro tem.* in the Senate, as follows:

From Virginia,	3	From New Hampshire,	3
South Carolina,	17	Pennsylvania,	3
Maryland,	13	Massachusetts,	2
Georgia,	5	Connecticut,	2
Kentucky,	3	Vermont,	4
North Carolina,	4	New Jersey,	2
Tennessee,	5		—
Alabama,	10	Free States,	16
Slave States,	69		

The above table gives the number of elections, not of individuals chosen. For instance, Alabama has 10; being the number of times that Mr. King, of that State, has been elected president *pro tem.* of the Senate.

This is a curious illustration of the care with which the slaveholders watch for their interests."

In the Senate, there have been whole acres of discussion on the apportionment bill, characterized at times by a good deal of brilliancy, animation, and sarcasm.—It will be recollected that the House passed a bill for the apportionment of representatives under the new census, establishing 50,179 as the basis of representation, and requiring the election in every State to be made by districts, each district to elect only one member. When the judiciary committee reported this bill to the Senate, they proposed a ratio of 50,000, instead of 50,179; giving 306 members. They likewise proposed 13 additional representatives to those States which might have fractions exceeding 30,000. In the Senate, the struggle between those in favor of dividing the States into single districts, and those opposed to it, has been very close and severe. Most of the democratic members denounce the district system as unconstitutional, or unwise. Mr. Linn moved to except Missouri from the operation of the district section. Mr. Walker, to except Mississippi; Mr. Berrien, Georgia; and Mr. Williams, Maine. Some of the more violent of the democratic members proclaimed the determination of their States to resist the act, as an intolerable usurpation and tyranny.

Mr. Berrien, of Georgia, complained that some of the States, especially several southern States, were left by the House bill with a portion nearly equal to the ratio of 50,000. The committee seeing that the ratio of 50,000 would do great injustice to 13 of the States, had recommended an additional number for each portion, amounting to a moiety of the ratio.

All the fractions over 50 per cent. except one, that fall to the South, happen to belong to the great *cotton* States.

Mr. Walker, of Mississippi, said this bill must have passed the House without consideration. The votes were taken in quiet succession, and, probably, with little heed to results. He could not believe that the House would deliberately pass so iniquitous, and unjust, and unreasonable a measure.

The bill gave to the South one-third of the representatives of the Union, and left them with a fractional excess of 304,000, while the northern States had an excess of only 249,000. Thus upon the weaker section of the Union the burden of the loss of the fractions is to be imposed.

Mr. Linn, of Missouri, proposed an amendment, that the section, providing that no district shall elect more than one representative, shall not affect the election of representatives to the 28th Congress.

He said that it had now become a party question; and if this section were adopted, it would give the whigs as great an advantage over their opponents, as they had in 1840. He repeated the threat made a few days since by his worthy colleague, Mr. Benton, that even if this section were adopted, Missouri would elect her representatives under the general ticket system, and they would demand their seats in the House of Representatives, in defiance of the law!

Mr. Bayard proposed to amend, by adding, "in those cases in which, by the existing laws of any State, the election is by general ticket." This was defeated—yeas 19, nays 24.

Mr. Linn's amendment was carried—yeas 23, nays 22. The vote was reconsidered, and the amendment again carried by precisely the same vote.

HOUSE OF REPRESENTATIVES.

A large number of private and local bills have been disposed of. The prominent topic of interest has been appropriations for the army and navy. J. Q. Adams made a forcible speech in favor of reduction of the army, with copious illustrations from the history of the country. He said that he had been under some considerable alarm in seeing a continual tendency to the increase of the standing army, so manifest as it had been from the time of the departure, on the part of Congress, from the principles of the act of 1821, regulating the army of the United States. He had intended to assume the position that the revolution and independence of this nation were founded on the principle of *abhorrence of standing armies*; and that the existence of a standing army in a country like this, was infinitely dangerous to its liberties; and that that principle was carried so far, when the army of the revolution was raised, that all the enlistments and commissions of every officer in that army were always limited to the continuance of the war; and at the moment the war was concluded, the commander-in-chief, by one of the most splendid acts that stood on record in the annals of mankind, surrendered his commission, and the whole army was disbanded.

He thought a very small army was now necessary for defense against the Indians, and he knew of no other cause for an army.

Reflections had been cast on him for the course he had taken in his effort to reduce the standing army; and it was said that this was one of the cases in which he was attempting to put down the institutions of the country. Whatever his course might be, Mr. A. appealed to the recollection of the gentleman from North Carolina, that it was consistent with his (Mr. A.'s) course in 1838. He did not then think the increase was necessary; but, on the contrary, voted against it, from beginning to end.

It was the estimate of the Secretary of the Treasury, at the commencement of the session, that had first given him alarm. For the military service, $11,717,791 was proposed; for the naval service, $8,705,579; and for the civil and diplomatic appropriations, upwards of $4,000,000, independent of the provision made for the debt of outstanding treasury notes. Here were three items of the estimate of the Secretary, amounting to a little less than $25,000,000.

At the commencement of this session, the prospect of war was much more alarming than it was now. It had subsided, perhaps not entirely—there were still questions pending, that might fester into a war. He did not blame this department of the executive government for presenting these projects of the increase of the army and navy at that time; but he did not believe, if the commencement of the session were now, that they would have such estimates for the navy or the army.

The army and navy were the great sources of expenditure in this country. He was very unwilling to reduce the expense of the navy, for particular reasons; but was desirous of encouraging the new zeal for the navy which he had found in the Secretary.

Mr. Stanly, of North Carolina, replied to Mr. Adams, in a long speech, abounding with statistics of expenditure. He maintained that our present position with regard to Great Britain was not materially changed since 1837, when Congress passed an act authorizing Mr. Van Buren to raise an army of 50,000 men. Had we not now the Creole question, the question of the Oregon territory, &c.? Were we to abandon that territory, to give up all these important questions to Great Britain?

Mr. S. contended that our difficulties with Great Britain had *increased* since that time. If this mission of Lord Ashburton should fail; if the Maine commissioners, whose verdict must be unanimous, should not be able to agree, we should be as we were before. Mr. S. further referred to the Creole case, in which a portion of our countrymen, like the gentleman from Ohio, (Mr. Giddings,) were sustaining Great Britain; to the dangers to which we might be subjected, on account of the immense force of Great Britain in the West Indies, black and white. He begged southern gentlemen to pause in their mad career of reduction of the army. He referred to the movements of Nat Turner and Gov. Dorr, and spoke of their friend, Ben. Tappan, who once said he would aid Nat Turner with money; and cautioned them that they did not know how soon another case of this description might arise. Was it not cutting their own throats, under such circumstances, to reduce the army?

He did not see the slightest pretext, from the situation of these questions with Great Britain, for us to reduce our army and navy. If this was done, Great Britain would strengthen her pretensions, and we, instead of presenting to her a bold front, were cutting down our defenses for the sake of a petty economy. The Maine boundary question, the Caroline question, and the other questions with Great Britain, were not settled; the western Indians still thickened around us; our southern brethren, on the Gulf of Mexico, wanted fortifications manned, and men were wanted in the eastern part of the United States. An army of 8,000 men, to a population of seventeen millions, was but a mere handful. He called on gentlemen of both parties to pause in this mad career of pretended economy.

Nearly all the speakers advocated the reduction of the army, on various grounds; such as the evils of standing armies, their uselessness in time of peace, the impoverished state of the treasury, and the impossibility of replenishing it to meet present expenses. The Florida war received severe castigation on all sides; for, thanks to Mr. Giddings, the nation now understand pretty well the infamy of its origin, and the wicked and extravagant manner in which it has been carried on. Mr. Levy, the delegate from that territory, made a long speech in defense of it; endeavoring to prove that the war had not cost so much as people supposed. He admitted that $15,000,000 had been spent in Florida; but then that was only a fair compensation to the inhabitants for their losses! [Would all the real and personal property in Florida amount to much more than that sum?] Mr. Levy maintained that the Indians were still prosecuting the war with great vigor in Florida; and read a newspaper paragraph, showing that a family, consisting of one woman and three or four children, had been attacked by a marauding party; the children first killed, and then the woman stabbed in seven different places, without killing her.

Mr. Reynolds, of Illinois, moved a proposition, to inquire into the expediency of abolishing the military academy at West Point, or changing the laws in such manner as to render the academy more acceptable to the public. He entered into an argument, to prove that there was no clause of the Constitution which sustained that institution. He proceeded to exhibit abuses which he said existed in the government of that institution, and the injustice which was inflicted upon the people by compelling them to support, at great expense, an academy in which 250 or 260 sons of *gentlemen*, are to be annually supported, educated, and paid for receiving these advantages, whether they have talents or not—a corps of nobility.

Mr. Holmes, of South Carolina, defended the institution at West Point. He considered it absolutely necessary as a school for military knowledge. He denied that it was aristocratic in its character; many a youth was in our army, and on our rail-roads, engaged in civil engineering, who was educated at the West Point Academy, when he could have procured the means of education nowhere else.

Mr. Reynolds's motion to strike out the appropriation for West Point was lost—ayes 27, nays 105.

Mr. M'Kay, of North Carolina, moved a proviso, that hereafter no additional rations should be allowed in the army to commanding officers of separate posts. He said, they had contrived to erect each room of the War Department building into a separate military post, [a laugh.] If you went into the apartment of Gen. Jones, you were at one post of the United States army; but if you passed through the door into the apartment of Gen. Jesup, you were at a different post; and, in the Major General's office, you were again in another. All so many military posts, bristling with bayonets, [laughter.] But what was the consequence? All the gentlemen drew *double rations*, [laughter.]

His proposition was agreed to—ayes 87, nays 55.

Mr. Cave Johnson's amendment (as modified by Mr. Adams's suggestion,) to reduce the army to the establishment of 1821, (6,000 men,) was then adopted—ayes 102, noes 54.

The appropriation for the recruiting servicewas cut down, on motion of Mr. Adams, from $30,000 to $15,000.

The appropriation of $950,000 for the Florida war, was reduced to $500,000.

Mr. Gamble, of Georgia, proposed that $19,000 be appropriated for the pay of the Georgia militia, which had been employed in the service of the United States, during the late Indian wars. Not agreed to.

It was voted, by a majority of 29, to disband the second regiment of dragoons, on the 30th of September next. It is said that one of these dragoon regiments cost the country about $300,000 a year.

Thus curtailed, the army appropriation bill passed the House. It was taken up in the Senate, and after a significant debate, was referred to the Committee on Finance. Mr. Evans, of Maine, and Mr. Preston, of South Carolina, expressed their surprise at the novel character of the bill; and protested against the extraordinary mode of legislation by which it was attempted to reorganize the army of the United States by the operation of the provisions of an annual appropriation bill.

The navy appropriations for 1841, were $7,410,643. The appropriation for 1842, which has just passed the House, is for *one million of dollars less.*

It has been stated in several papers, that the appropriations for the navy have *not* been reduced. The Journal of Commerce states that this is a mistake; probably arising out of the fact that two appropriations were made in 1841—one in March, and another in August.

GENERAL INTELLIGENCE.

Foreign Items.

ENGLAND.

Emigration.—The British papers all agree that the tide of emigration to the United States this season is unexampled. The Sligo Champion says: "It is to be regretted that the emigrants are all of a class much required at home—able-bodied agricultural laborers, industrious small farmers, and ingenious mechanics. In fact, the very best of our population are now flying from their native land, and, we must add, poverty, to a foreign country, where we hope their merits will be more justly appreciated, and their labor better rewarded."

The Glasgow Argus quotes the above, and adds: "The necessity which compels the Irish peasant to quit the land which gave him birth, is felt, perhaps still more acutely, in Scotland, from whence the people are emigrating in thousands. The Clyde is crowded with emigrant vessels; and, according to the Glasgow newspapers, the passengers are all of the better class of farmers and agriculturists."

A Town to Let.—The ancient town of Jedburgh, Scotland, seems sadly affected with decay. The population fell upwards of 900, between the census of 1831 and that of 1841. Of late, the decrease has been more rapid; and in perambulating the streets, you behold almost every alternate house ticketed, "To let." The town is well situated for manufacturing industry, and yet the few factories which have been established, are nearly all closed. Numbers of the working classes are departing for America, and the whole aspect of the place presents a very unfavorable appearance.—*Gateshead Observer.*

Temperance.—Father Mathew is making his annual tour through various parts of Ireland. His progresses are more like regal triumphs than the simple tour of a philanthropist. Within the last month, he has given the pledge of total abstinence to upwards of 200,000 recipients.

Money Matters.—There continued to be a great many failures in the commercial business of London, and also in the manufacturing towns. One of the heaviest houses in Manchester stopped payment on the 14th.

The London papers continue to caution the capitalists not to meddle with the United States loan; and say that none of it can be taken there until our bankrupt States pay up.

The Royal Masque.—The Bal Masque given by Queen Victoria, on the 12th May, to the nobility and gentry of the land, was one of surprising brilliancy and magnificence. Nothing equal to it has been witnessed for ages.

Washington Irving delayed his departure for Spain, in consequence of a special invitation to this ball.

SPAIN.

The papers contain a memorial, forwarded by the Chamber of Commerce of Malaga, to the minister of marine, in which its members protest against the project of emancipating the slaves in the Spanish colonies, proposed by the British government. The Chamber of Commerce, it says, are of opinion that such a measure would entail ruin and desolation on an important portion of the Spanish territory, and on the trade of the Peninsula, and occasion the total loss of the capital vested in those distant possessions. "It is not," they say, "our intention to defend, by superfluous speeches, African slavery in the island of Cuba. We know well that the philosophical principles of the day condemn it, and that religion likewise reproves it. But the progress of civilization, of which we are fortunately in possession, does not bind us to such a degree, as to suffer us to be led away by a fanaticism of a new description, and to induce us to subscribe to measures calculated to produce a deplorable revolution, instead of the good which it is intended to obtain." The undersigned then conclude, with an appeal to the Spanish government, to reject the project ascribed to Great Britain; declaring that Cuba would be forever lost to Spain, if she consented to the emancipation of its negro population.

CHINA.

It is said that Amoy, Chusan, and Ningpo, have been declared free ports, and that the people of the Che Keang province had requested the English to take possession, as they preferred being under the British government to the Chinese.

GREECE.

Violent shocks of earthquakes have been felt in Athens, and various parts of the Peloponessus. Several old towers and rocks have fallen, and in one province, a few of the inhabitants were buried under the ruins of their dwellings.

SOUTH AMERICA.

Horrible scenes of assassination have been going on in Buenos Ayres. It is estimated that 200 or 300 murders have taken place in the city alone. The assassins prowled about the streets in the night, cut the throats of those who were odious to them, and threw them into a cart. In other cases, they left the dead bodies in the streets, or trailed them after their horses. Neither the police nor any of the government authorities took the least notice of these acts,—which were afterwards committed in open day, and on all classes of citizens, from some of the wealthiest merchants, down to the poorest mechanics.

These assassinations are scarcely alluded to in the Buenos Ayres papers, for reasons which must be obvious to persons acquainted with the condition of the press there, and the circumspection necessary to be exercised.

These horrid scenes originated in the opposition between the "Popular Society," and the "Unitarians;" a term strictly *political*, applied to the friends of a central government. The Unitarians were put down, and became subjects of the most horrid outrages.

TEXAS AND MEXICO.

Santa Anna is quietly concentrating as many troops as possible in the capital of Mexico. The Picayune says that, though he is the best President or Dictator the country could have, he is, nevertheless, hated and despised by a majority of the citizens. His three most influential enemies are General Paredes, Cortazar, and Pedraza; who, it was thought, with the troops they had at their disposal, would declare against him. The assemblage of the Constitutional Congress will probably determine his fate, as the majority of that body are strongly op

Poetry.

BIRDS.

BY MARY HOWITT.

Oh, the sunny summer time!
Oh, the leafy summer time!
Merry is the bird's life,
When the year is in its prime!
Birds are by the water-falls,
Dashing in the rainbow spray;
Everywhere, everywhere,
Light and lovely there are they!
Birds are in the forest old,
Building in each hoary tree;
Birds are on the green hills;
Birds are by the sea!

On the moor and in the fen,
'Mong the whortleberries green;
In the yellow furze-bush,
Where the sparkling waters chime;
In the heather, on the hill;
All among the mountain thyme;
By the little brook-sides,
Where the sparkling waters chime;
In the crag; and on the peak,
Splintered, savage, wild, and bare,
There the bird with wild wing,
Wheeleth through the air.

Wheeleth through the breezy air,
Singing, screaming, in his flight,
Calling to his bird-mate,
In a troubleless delight,
In the green and leafy wood,
Where the branching ferns up-curl,
Soon as is the dawning,
Wakes the mavis and the merle;
Wakes the cuckoo on the bough;
Wakes the jay with ruddy breast;
Wakes the mother ring-dove,
Brooding on her nest!

Oh, the sunny summer time!
Oh, the leafy summer time!
Merry is the bird's life,
When the year is in its prime!
Some are strong, and some are weak;
Some love day, and some love night;
But whate'er a bird is,
Whate'er loves—it has delight,
In the joyous song it sings;
In the liquid air it cleaves;
In the sunshine; in the shower;
In the nest it weaves!

Do we wake, or do we sleep;
Go our fancies in a crowd,
After many a dull care—
Birds are singing loud!
Sing then linnet; sing then wren;
Merle and mavis, sing your fill;
And thou, rapturous sky-lark,
Sing and soar up from the hill!
Sing, oh nightingale, and pour
Out for us sweet fancies new!
Singing thus for us, birds,
We will sing for you!

THE AFRICAN'S APPEAL TO BRITONS.

BY J. H. COLLS.

When quite a youth, stimulated by precept and example, I became a constant attendant at every Friends' meeting that youth were permitted to attend. By my side, there usually sat a young man, with whom this frequent contact at length ripened into a strictly mutual intimacy. He was the author of the following lines. Fifty years and upwards have passed away, since this period; and, *as the last verse seems somewhat prophetic*, I have transcribed them for the Standard. J. C.

PHILADELPHIA, April 22d, 1842.

On Afric's shore, by partial fortune thrown,
Where, polish'd arts, and manners were unknown;
Where each, unshackled as the feather'd race,
For food, or div'd, or urg'd the doubtful chase;
Full many a year with calm content I dwelt,
And nature's wants were all the wants I felt;
There had I hoped to spend life's little day,
And bask beneath the sun's meridian ray,
To clasp one sable damsel as my own,
And live and die—unnoticed and unknown;—
But soon some tyrant, from a foreign shore,
Who, in his face the marks of meekness bore,
Resolved each doubtful barrier to remove,
With splendid presents won my artless love;
Pleas'd to behold him on my native land,
I deem'd his mind as lib'ral as his hand;
And unsuspicious of each guileful art,
Thought all the virtues triumph'd in his heart:—
But ah! the smile that mantled o'er his brow,
Was but a prelude to my future wo;
For, lur'd, with many a hapless wretch beside,
To view his vessel on the sea's rough tide,
I fearless ventur'd from my long lov'd shore,
And never—never—saw my country more.
Yet think not ye, to whom indulgent Heaven
Superior strength of faculty has given,
Who, in the eye of fashion, brighter shine,
And boast a fairer, softer skin than mine,
Think not from hence, that ye can justly plead
The right to do an ignominious deed;
Think not the tortures I have calmly borne,
Since from my country I was rudely torn,
Will pass unnoticed, by that Power on high
Who holds the scales of Justice in the sky.
No! He who form'd us of one common clay,
Will right my injuries at a future day—
The shafts of misery in their course arrest,
And pour the balm of comfort in my breast.

Just Heaven, for some peculiar end, it seems,
Tinged our complexions in the two extremes;
Yet why infer, because of fairer hue,
That nature's rights are circumscribed to you?
We still possess, in common with mankind,
The trembling nerve, and sympathizing mind;
And when some one, the tale of sorrow speaks,
The tears of pity trickle down our cheeks;
But who—whate'er my various woes may be—
Will heave a sigh, or shed a tear for me?
Stripes follow stripes, the more I seem oppress'd,
And ruthless vengeance swells my master's breast;
E'en when still slumbers soothe my weary mind,
And fancy pictures all I left behind—
My children asking where their sire is gone—
And her, whose faithful heart was all my own—
Then, while my bosom heaves the deepen'd sigh,
And nature's dew-drops hang in either eye,
E'en then, some *Christian* tyrant, with a blow,
Breaks the fond charm, and bids me wake to wo.

Who, then, shall rise to vindicate our cause,
If Freedom's sons assert oppressive laws?
England will rise—the mistress of the main—
And snatch my country from oppression's chain;
Restore those rights, which Tyranny destroys,
And give that freedom, she herself enjoys.

LIFE.

What is life worth, without a heart to feel
The great and lovely, and the poetry
And sacredness of things? for all things *are*
Sacred: the eye of God is on them all;
And hallows all unto it. It is fine
To stand upon some lofty mountain-thought,
And feel the spirit stretch into a view;
To joy in what might be, if will and power
For good would work together but one hour.
Yet millions never think a noble thought:
But, with brute hate of darkness, bay a mind
Which drives the darkness out of them, like hounds.
The blind think always they are beautiful;
So these perhaps think that they think; the silly.

Festus.

Miscellany.

From Merry's Museum.

TRUSTING AN INDIAN CHIEF,—OR, CONFIDENCE RETURNED.

One of the first settlers in Western New-York, was Judge W. who established himself at Whitestown—about four miles from Utica. He brought his family with him; among whom was a widowed daughter, with an only child—a fine boy of about four years old. You will recollect that the country around was an unbroken forest, and this was the domain of the savage tribes.

Judge W. saw the necessity of keeping on good terms with the Indians, for as he was nearly alone, he was completely at their mercy. Accordingly, he took every opportunity to assure them of his kindly feelings, and to secure good-will in return. Several of the chiefs came to see him, and all appeared, pacific. But there was one thing that troubled him; an aged chief of the Seneca tribe, and one of great influence, who resided at the distance of half a dozen miles, had not yet been to see him; nor could he, by any means, ascertain the views and feelings of the sachem, in respect to his settlement in that region. At last he sent him a message, and the answer was, that the chief would visit him on the morrow.

True to his appointment the sachem came. Judge W. received him with marks of respect, and introduced his wife, his daughter, and the little boy. The interview that followed was deeply interesting. Upon its result the judge conceived that his security might depend; and he was, therefore, exceedingly anxious to make a favorable impression upon the distinguished chief. He expressed to him his desire to settle in the country; to live on terms of amity and good fellowship with the Indians; and to be useful to them by introducing among them the arts of civilization.

The chief heard him out, and then said, "Brother, you ask much, and you promise much. What pledge can you give of your good faith?"

"The honor of a man that never knew deception," was the reply.

"The white man's word may be good to the white man, yet it is but wind when spoken to the Indian," said the sachem.

"I have put my life into your hands," said the judge; "is not this an evidence of my good intentions? I have placed confidence in the Indian, and I will not believe that he will abuse or betray the trust that is thus reposed."

"So much is well," replied the chief; "the Indian will repay confidence with confidence; if you will trust him, he will trust you. But I must have a pledge. Let this boy go with me to my wigwam; I will bring him back in three days, with my answer!"

If an arrow had pierced the bosom of the mother, she could not have felt a deeper pang than went to her heart, as the Indian made this proposal. She sprung from her seat, and rushing to the boy, who stood at the side of the sachem, looking into his face with pleased wonder and admiration; she encircled him in her arms, and pressing him close to her bosom, was about to fly from the room. A gloomy and ominous frown came over the sachem's brow, but he did not speak.

But not so with Judge W. He knew that the success of their enterprise, the very lives of his family, depended upon the decision of the moment. "Stay, stay, my daughter!" said he, "Bring back the boy, I beseech you. He is not more to you than to me. I would not risk the hair of his head. But, my child, he must go with the chief. God will watch over him! He will be as safe in the sachem's wigwam as beneath our roof, and in your arms."

The agonized mother hesitated for a moment; she then slowly returned, placed the boy on the knee of the chief, and kneeling at his feet, burst into a flood of tears. The gloom passed from the sachem's brow, but he did not say a word. He arose, took the boy in his arms and departed.

I shall not attempt to describe the agony of the mother for the three ensuing days. She was agitated by contending hopes and fears. In the night she awoke from sleep, seeming to hear the screams of her child calling upon its mother for help! But the time wore away—and the third day came. How slowly did the hours pass! The morning waned away; noon arrived; and the afternoon was now far advanced; yet the sachem came not. There was gloom over the whole household. The mother was pale and silent, as if despair was settling coldly around her heart. Judge W. walked to and fro, going every few minutes to the door, and looking through the opening in the forest toward the sachem's abode.

At last, as the rays of the setting sun were thrown upon the tops of the forest around, the eagle feathers of the chieftain were seen dancing above the bushes in the distance. He advanced rapidly, and the little boy was at his side. He was gayly attired as a young chief—his feet being dressed in moccasons; a fine beaver skin was over his shoulders, and eagles' feathers were stuck into his hair. He was in excellent spirits; and so proud was he of his honors, that he seemed two inches taller than before. He was soon in his mother's arms, and in that brief minute, she seemed to pass from death to life. It was a happy meeting—too happy for me to describe.

"The white man has conquered!" said the sachem; "hereafter let us be friends. You have trusted the Indian; he will repay you with confidence and friendship." He was as good as his word; and Judge W. lived for many years in peace with the Indian tribes, and succeeded in laying the foundation of a flourishing and prosperous community.—

From the Democratic Review.

INCIDENTS OF A VOYAGE ACROSS THE ATLANTIC.

BY CATHARINE M. SEDGWICK.

We have some forty steerage passengers. Their quarters are divided from ours by a saileloth, which invidious barrier they may not pass. They are, for the most part, malcontent English, who, having been lured to the United States by dreams of an El Dorado, are disappointed to find that the universal law is in force there—Providence's stern decree, that prosperity must be paid for in the old-fashioned coin of industry and its kindred virtues. We have tried to stir up a spirit of mutual kindness with these people; making the first advances by giving apples and raisins to their children; but they do not meet us half-way. They are both shy and surly; and I observe in them what I have often observed in English people of their condition—an uncertainty as to their relative position, and an unquietness that is ready to break forth into presumption and insolence. The artificial distinctions in which they were bred have ceased; the forms and words by which they expressed deference are disused; the harness is taken off; the blinders are removed; and they are in possession of a liberty to which they are unaccustomed, and are in the midst of objects which they have never measured, and do not understand.—Our people, not fenced out with briar hedges, not trained to a proscriptive and unmeaning civility, learn to measure themselves with others, and to respect natural elevations and real distinctions. We all agree to dispense with certain forms of European civilization, but I doubt if in your whole life you have been half-a-dozen times treated with premeditated disrespect by your inferiors in condition. There is one old pair among the steerage passengers who are quite an exception to the prevailing sulkiness. I have seen them whenever the weather has been tolerable, sitting placidly, and for the most part silently, together, seeming like people who have come to the last chapter of the book, have wound up its strong interests, and are but waiting for a foregone conclusion.

"You are old," said I to the good woman, who had been telling me a dismal story of the discomforts of the people in the steerage; "you are old to be crossing the Atlantic."

"Ah, indeed, ma'am, if it were for anything but to go home."

"You are English?"

"Ah!" interposed the husband, good-naturedly, "who would be anything else, that could help it?"

"You should not say that," replied his wife, meekly, "since our children have chosen America for them and theirs."

"Well, and to say the truth," he resumed, "it is a fine country for the young; but it is not old England."

"It is not our *home*, you should say," replied his wife, in an apologetic tone, and looking at me.

"We all allow," I said, "there is no place like home."

"True, ma'am, we all *say* it, but to *feel* it, one must cross the seas. Everybody wondered at us, but we could not get a contented feeling. The trees did not look natural; the rain on those new houses don't sound as it did on the old thatched roof; the sun never seemed to rise nor set in the right place."

"But have you left all your children there?"

"Yes, and all married and doing well, on nice farms in Ohio. They are busy with the world, we are done with it; and we want to go home and lie down in the church-yard where all our dead lie; where we are used to everything, and everything will look natural."

"And your children were willing?"

"Yes—they are good children and kind,—yes—all but the youngest,—she was not *willing*—no, not willing; but when she saw us pine, she was silent. Poor Annie!—I wonder if the pear tree is living, you planted the day she was born, John? The shade of it killed the rose, that you set out for our eldest girl's birth-day."

"Yes—God forgive me—I remember," replied John; "but indeed, ma'am, the little place was so stifled with shrubs and flowers, and the like, that one could not set down a tree without killing them with the shade of it. There were more flowers clustered under our windows, than you could find on all the big farms in Ohio. It will be a long day, ma'am, before your country will look like old England."

I too had my preferences, and my aching longings for home; and therefore I the more respected the old man's, and the less wondered that he was going home, in despite of all the excellent reasons the political economist might have given him for remaining in our flourishing land. I should be very apt, like them, to go home, if but to die amid old familiar things.

While we were talking with the old pair, there was a tall, haggard man, with uncombed hair, and a death-like paleness, stalking up and down in the narrow and encumbered space on the forward deck, as if all the world were indeed a stage, and he the only player. I could find out nothing from his fellow-passengers, but that this had been the way of his going on ever since we embarked; that he is muttering to himself, sleeping and waking; and that he drinks more than he eats.

"Our gossip stewardess has given me some further particulars of the man who excited my curiosity last evening. He is an Englishman, and has been a thriving carpenter in New-York. He came on board in a fit of madness, compounded of jealousy and alcohol. This has, in a degree, subsided, but he is still incessantly murmuring something of his wrongs; at one moment swearing to return, and murder his wife and her lover; and then, remembering he has all his money with him, resolving he will leave them, as the stewardess elegantly expresses it, "to starve it out together."

"Their love, or their life, stewardess?"

"Their love—their love, ma'am. Such love is short-lived, any way; but I think the poor man wrongs himself; it's the delirium tremens the poor fellow has, and that makes him conceit everything. His wife followed him to the ship, begging him to go home with her—an innocent, pretty woman, and she sat on an old box, on the end of the wharf, with her baby in her arms, and the tears streaming down her cheeks, looking most desolate-like; he swearing and stamping, till the mate stopped him, and shut him down below."

"Well, our Othello has finished his dream—not thrown *himself* into the sea, but the means whereby he *lived;* one hundred and twenty-five sovereigns. This our stewardess considers a far more unquestionable proof of madness, than felo de se. The poor fellow threw the money overboard last evening; and it has had the effect to sober him. He awoke this morning to a consciousness of his penyless condition; and he begins to suspect that he has been in a delusion about his wife. The passengers are all astir with the incident. One might imagine a morning paper had come in. What outside creatures most men and most women are!—they live upon what is *enacted:* the world *within*, with its ever-evolving and inscrutable mysteries, has nothing novel or curious for them."

THE COMMON POTATO.

It is pretty generally understood that the potato is indigenous to Chili and Peru, in which countries it grows wild. The plant is very common about Valparaiso, and Mr. Cruikshank says, that he has noticed it along the coast for fifteen leagues to the northward of that port. There is one peculiarity ascribed to the wild plant by the gentleman, viz. that the flowers are always pure white, free from the purple tint so common in the cultivated varieties. Amidst conflicting testimony and opinions on the subject, we must give to Sir Walter Raleigh the credit of introducing the potato. Its introduction by him into Ireland, in 1610, is well authenticated by corroborative testimony. Among the anecdotes told of this enterprising voyager, it is said when his gardener at Youghall, in the county of Cork, had reared to the full maturity of apples the potatoes which he had received from the knight, as a fine fruit from America, the man brought to his master one of the apples, and asked if that was the fine fruit. Sir Walter having examined it, was, or feigned to be, so dissatisfied, that he ordered the "weed" to be rooted out. The gardener obeyed, and in rooting out the weeds, found a bushel of potatoes.

The discrepancy of opinion respecting the date of the introduction of the potato in Europe, seem to have arisen from confounding the common with the sweet potato. The latter was introduced into Europe long before the former, and it seems most probable that it was the species brought from New Grenada, by Hawkins.

Potatoes were at first looked upon as a great delicacy, and cultivated by a very few. The Royal Society, in 1663, encouraged a more extensive cultivation of them, as a means of preventing famine. Previously to 1664, they were raised only in gardens of the nobility and gentry; but in that year, they were planted, for the first time, in the open fields in Lancashire—a county in which they have ever since been very extensively cultivated. Their growth was more rapidly extended in Ireland than in England, and they have long furnished from two-thirds to four-fifths of the entire food of the people of Ireland. Potatoes were not raised in Scotland, except in gardens, till 1728, when they were planted in the open fields by a person by the name of Prentice, a day-laborer at Kilsyth.

Some of the good people in Scotland were opposed, at first, to the new vegetable; declaring that "potatoes are not mentioned in the Bible." Some of the priests in the Ionian islands, at a later period, exponents probably of the prejudices of the people, manifested their hostility by alledging that the potato was the forbidden fruit, the cause of man's fall; and of course its use was both immoral and irreligious. Of a piece with this was the hostility of the French to the growth of the potato in their country, in the voting against a benevolent gentleman who took pains to foster its culture, under the plea that he had invented the potato.

The potato was introduced from England into the Netherlands, and thence into Germany, in the early part of the last century. It was first cultivated in Sweden in 1720, but notwithstanding the exertions and recommendations of Linnæus, it did not come into general cultivation until 1764, when a royal edict was published for the encouragement of this branch of husbandry.

In France, much of the final success of its more extended cultivation was due to the exertions of the benevolent Parmentier, who persevered amidst open opposition and ridicule of all kinds. For a while, the king (Louis XVI.) and his court wore the flower of the potato in the button-holes of their coats, as a means of enlisting popular favor, or, what at that time was equivalent, fashion, on its side. The dearth, in the first years of the French revolution, served to direct attention more and more to the cultivation of the potato, which, after a time, became general. To it were the people of France and some other parts of Europe indebted for protection against famine, in the disastrous years of 1816 and 1817. We might suppose, however, from the following incident, that the prejudices against the root were not so great in all parts of France, even at that time in which Parmentier was laboring so hard in its favor. In the seven years' war—1756–1763—a small detachment of the French army, while in Saxony, having its supplies wholly cut off, the soldiers subsisted for eight or ten days entirely on potatoes, obtained from the fields; nor was the manner of living considered among them as by any means a hardship. Less than thirty years before this event, the potato was unknown to the agriculturists of Saxony.

About the middle of the last century, the culture of the potato in Switzerland, which was begun in 1720, had so much increased, that it constituted the food of two-thirds of the people. In the present day, it still forms a leading article of food among the peasantry of that country. It likewise makes a very prominent figure in the productive husbandry of Poland, where it is cultivated to an extraordinary extent. In 1827, as much as 4,288,185 kovzecs of potatoes (each kovzec being nearly equal to two hundred weight) were produced in that country. In Italy, within the present century, the cultivation of the potato has been greatly encouraged; and the traveller, in the city of Naples, for instance, must remember the large vessels filled with boiled potatoes, in the public streets, and near the royal palace itself, from which, at a cheap rate, the poor and lazzaroni can procure a wholesome meal—the supply of their favorite macaroni being deficient, or too dear.

Baked or roasted potatoes are very healthy for the blood, and are among the best remedies for scurvy; eaten raw, they are likewise said to be a preventive to that disease.—*Taunton Whig.*

The seed vessels of potatoes, if properly prepared, are said to make better pickles than cucumbers.

From the Emancipator.

JOSEPH LAWRENCE,

Member of Congress from Pennsylvania, who died lately at Washington.

The Hon. Joseph Lawrence was a native of Pennsylvania, brought up from his childhood among the people whom he represented in the councils of the nation. He was a farmer, always accustomed to share in the labors of the field, and by laborious industry, and good management, he was a prosperous and successful farmer, notwithstanding so much of his time was employed in the public service. His early education was only that of his class; but his active mind, sound judgment, and capacity for business, brought him early into public employment, while, by his integrity, his disinterested public spirit, his fidelity to every trust, his bland and unassuming manners, and his never-failing readiness to oblige; the affection, respect and confidence of his fellow-citizens towards him increased and strengthened to the close of his life. He served nine years in the State legislature, and for four successive sessions was speaker of the assembly. One year he was treasurer of the State. He was elected a member of Congress in the year 1824, at the age of 36, and served four years. He was again elected to the present Congress, and at the extra session, received the votes of most of the leading friends of equal liberty, —Slade, Giddings, and others,—for the office of speaker of the House. Had his life been prolonged, he would doubtless have been looked to by the people of Pennsylvania, as a prominent candidate for still higher honors. His sickness, (congestive fever,) was doubtless caused, or at least aggravated, by the fatigue and affliction connected with a journey home, to attend the sick and dying bed of his eldest son and daughter-in-law. The Christian faith, which he had professed and adorned from early manhood, supported his mind, and gave him peace during his sickness. Although far from home, he was most faithfully attended; and all that human care or kindness could do, was done, to alleviate his pain, and sustain him through the career of his disease, but it was all in vain. The presentiment with which he left home, to resume his seat, was soon realized; and his mortal remains moulder in a worthy association, among those of the fathers of the nation, who have fallen in the harness at the seat of government. Mr. Lawrence was not an abolitionist, in name; but his principles of opposition to slavery were imbibed in early life, in the same atmosphere with those of Lemoyne, Ritner, and other manly souls, by whose consent Pennsylvania would never "basely bow the knee to the dark spirit of slavery." Mr. Lawrence was not ashamed of his profession, to which, indeed, he was devotedly attached, and manifestly set a higher value on his agrestic, than his civic honors. He thought more of his hard hands, his ability to swing the scythe and steer the plough, his skill in the care of his flocks and the cultivation of his acres, than of any distinction of office or title, past or prospective. In a word, he was a fine specimen of a class of men, found nowhere else but in the *free* States of this Union—the enlightened, hard-working, independent AMERICAN FARMERS—men who can go at once with credit from the plough to the management of public affairs, and when their trust is discharged, return cheerfully and gracefully to the plough again. Happy is it for the country, in proportion as such men are elevated to office.

SMALL BIRDS GREAT BLESSINGS.

I wish our intelligent farmers could be awakened to the importance of preserving robins, and other small birds, as a means of aiding in their work.—The inhumanity which suffers every lazy, lubber of a boy, who can rest an old king's arm over a stone wall, to kill or frighten every poor linnet that sings in the fields, and every robin redbreast that dares eat an unripe cherry, and save a child from the dysentery, is a short-sighted piece of selfishness.—These harmless birds live upon grubs, and other insects, and the slight inroads they make upon the farmer's crops, are repaid an hundred fold by the protection they afford against a thousand destroyers. These birds, if not frightened, will become so tame as to perch on the hand, or light on the plough, as it turns over the furrow. No good farmer should fail to teach his boys to spare and cherish these harmless, and often tuneful visitants, to his fields and orchards. The crows, too. Nature's living mouse-traps, instead of being a tame, almost domestic bird, as in some other countries, where farmers have been taught their value by long experience, have been frightened into mean pilferers of unweeded cornhills! A good crow is worth a bushel of wheat, or other grain, to the acre—sometimes ten. A knowledge of ornithology, and not penal law, is what our farmers and their sons need, to induce them to regard their true interests in this matter.—*Connecticut Courant.*

DISCONTENT.

As Mr. Cecil was riding with a friend, on a very windy day, the dust was so troublesome, that his friend wished that they were at their journey's end, where they might ride in the fields, free from dust. When they came to the fields, the flies troubled his horse, so that he could hardly keep on his seat. He again complained bitterly. "Ah," said Mr. Cecil, "when you were in the road, there the dust was your trouble, and all your anxiety was to get into the fields; you forgot that the fly was there! Now this is a true picture of human life: and you will find it so in all the changes you make in future. We know the trials of our present situation; but the next will have trials, and perhaps worse, though they may be of a very different kind." No one need expect increase of happiness from change of situation. The soul that *looks up* for happiness will never be in want of sources of enjoyment; but he that *looks down* will always be *down cast*

GEMS OF HOLINESS.

Note these words, weigh well the mysteries they contain, and let them be unto you as a rule of life:

He that comforts his brother in need, stretches out his hand to Jesus.

He that bears with patience the burthen which Providence has laid on him, carries the cross of Jesus.

He that addresses words of consolation to the afflicted, gives to Jesus a kiss of love.

He that mourns over the faults of his brother, and supplicates for his pardon, washes and wipes the feet of Jesus.

He that turns the anger of his brother to peace, prepares in his soul a bed of flowers for Jesus.

He that reads words of holy wisdom to his brother, offers choice wine to the lips of Jesus.

He that hears his neighbor slandered, and feels deep sorrow therefrom, anoints with balm the wounds of Jesus.

He that joyfully speaks of his neighbor's virtues, presents to Jesus a bouquet of fair flowers.

He that reads, or sings with a sick brother, sweetly plays on the harp, with the angels, around the cradle of Jesus.

He that lays up in his heart the words of God, reposes with the beloved apostle, during supper, on the breast of Jesus.

He that renounces his own will entirely, fulfills the will of his Heavenly Father, and with courageous resignation carries His Cross, with Jesus, even unto Calvary.—*Thomas à Kempis.*

FOR HOUSEKEEPERS AND FARMERS.

Potato Yeast.—Boil sixteen or eighteen common sized potatoes till they are done through, and the skins begin to crack. Take them out, and mash them to pulp, skins and all. Pour over them about a quart of pretty warm water, and stir in a teacupful of sugar. When about lukewarm, put in a cup of old yeast, and stir it up. In winter, it will need to stand on the warm hearth, through the night; but in summer, it will ferment on the table.

Whoever tries this yeast, will like it. It makes very sweet and light bread, without danger of the bitter taste sometimes given by hop yeast; and it is more sure to rise than other yeast. It will keep eight or ten days, except in very warm weather; if slightly sour, a little saleratus mixed with it, makes excellent bread. Like other yeast, it takes more of it to answer the purpose when very new, than it does a day or two after. If it seems too thick when you stir in the sugar, put rather more than a quart of water.

Coffee.—The best thing you can do, is to leave off drinking coffee. But if you think otherwise, it is a good thing to have it clear. Make a bag of thin, open flannel, adapted to the shape and size of your coffee-pot; pour the ground coffee into it, and tie it up, leaving plenty of room. In this way, the goodness will boil out quite as perfectly as in the usual method; and even if you pour it out while boiling, it will be *sure* to be as clear as amber.—Care should be taken that the bag is rinsed, and not allowed to get musty. A new one will be needed, if the flannel mills up very much.

Cabbages.—A friend of ours, who raises many vegetables for this market, tells us he always strews salt over his grounds, to destroy the worms. Cabbages are always liable to be destroyed by them; and if half a spoonful of cheap salt should be placed near each cabbage plant, it would prove a terror to these evil doers.—*Boston Cultivator.*

The Month of June.—We find the following capital advice to farmers, in a little work published some twenty years ago. It is equally applicable to the present time, and to the farmers of the present day. Every good agriculturalist should have a rich *bank* of his own, and unite in his own person the offices of president, directors, and cashier:

"*June.*—If your diligence in May has been such as to afford you any leisure hours in this month, employ them in preparing for the more urgent labors of the next. Improve the rainy days in June, so that you may 'make hay while the sun shines,' in July. Let your rakes, forks, and scythes, be in perfect order. He must be a rich man, who can afford to pay laborers for working with poor tools.—Would you mow your grass or reap your grain with ease and expedition, grudge not a high price for the best scythes and sickles; but if your object be the toilsome folly of flinging away your time and strength, and of having your work badly done, poor and cheap ones are the fittest instruments.

When bountiful nature offers a present, be not too indolent to secure it. Plough and hoe your corn-fields well, or the sunbeams will take the talent from you, and the next shower leave it with those who know better how to improve it. Leave no weeds behind your hoe, to tell bad stories about you, or steal from the growth of your corn.

Among other duties of the farmer, under this month, the subject of manure should not be overlooked; although this important article cannot exclusively be arranged under any particular month. It is the business of the whole year—it may be justly styled the *Farmer's Bank.* Attend diligently and seasonably to your barn-yard, your stye, your garden, and your compost heap; and you will rarely find it necessary to apply, *cap-in-hand*, to the PRESIDENT AND DIRECTORS of any other bank, for help. You will have no bank-runner tagging at your heels with a printed notice, '*Sir, your note falls due,*' &c. Your stock in this bank will afford you a dividend of more than *eight per cent. per annum.*—Besides, you may *draw* freely, and when you please, without any CHECK, provided you improve the means in your power to replenish your *capital*, from time to time. If you are among the middling, or even in the lower class of farmers, and think yourself unable to purchase plaster, lime, marl, or ashes, yet you certainly possess the means of having a good compost heap in your barn-yard or stye; this will serve you at least as a kind of *Branch Bank*, and afford you a certain profit."

To Relieve Choking.—The following method of relieving neat cattle, when choked by a turnip or potatoe, has been tried, and found successful, in every instance: Pour into the throat of the animal, from a junk bottle, a pint, or so, of lamp or sweet oil; at the same time rubbing the throat briskly with the hand. Immediate relief will follow.—*Southern Agriculturalist.*

Miscellaneous Items.

Attempt at Murder.—Mr. Petrich, a sculptor, in Washington, returning to his studio, about 10 in the evening, was attacked by two white men, with their faces blackened, who stabbed him two or three times with a dirk, and left him bathed in his blood. It is considered doubtful whether he recovers. No motive has been assigned, except jealousy of his success in his art. He was a German by birth, and for a long time studied with the immortal Thorswaldsden. He has lately been employed by our government to design four *bas relief* panels, for a pedestal on which to place Greenough's celebrated statue of Washington. In connection with this pedestal, the merits of the statue have been discussed in Congress, in a manner to make genius forever disgusted with working per order of the government. Mr. Wise showed his keen perception of the beautiful, by finding fault with the statue because it was not in continental coat and breeches!

Death from Carelessness.—Mr. Isaac Smith, a citizen of this county, descended into a well, in Chatham, a few days since, for the purpose of cleaning it out, and was shortly, after discovered at its bottom, without motion. He was drawn up to the mouth of the well, but died in a few minutes—owing, no doubt, to the foulness of the air. How often must people be told that the presence of foul air may be accurately tested by simply letting down into a well a lighted candle; and that no one should dare go into one without such experiment? If the air is unwholesome, the candle will burn very feebly, or at once go out—and death will certainly be the fate of him who exposes himself in such an atmosphere. But if the candle burns freely, then no danger need be apprehended from a descent.—*Raleigh (N. C.) Republican.*

Fire and Loss of Life.—The house of Thomas Spaulding, in Monroe, Mass. was burnt to the ground on the night of the 20th ult. The fire was caused by *putting ashes into a wooden vessel.* Mr. Spaulding was awakened by the raging of the flames, and could have escaped without injury—but he returned to his room to assist his wife to escape, and was dreadfully burned, and died three days afterwards, in great suffering.

Bathing.—It is said that John Quincy Adams washes his entire body every morning when he rises, both summer and winter. This practice he has observed for years, and is no doubt one thing that gives the old gentleman that great degree of health and activity, for which he stands pre-eminent for one of his age.

Wax from Sugar Cane.—It is said that by a chemical process, a species of wax, very pure and clear, and eminently capable of making candles, can be made from the refuse of the sugar cane, after the saccharine particles have been evolved.

What with spermaceti, and stearine from Indian corn, hog's lard, castor oil, and sugar cane, we are surely in a fair way of becoming an *enlightened* nation.—*Salem Register.*

Wonderful Ox.—Edward A. Smith, Esq. of Long Island, has raised on his farm the largest ox ever seen in the United States. The animal is almost white—merely a few colored spots on his body. He is 6 feet three inches high, 13 feet 4 inches in length, 9 feet 11 inches smallest girt, and weighs over 4000 pounds; and, what is more surprising, he is not six years old.

Money Found.—A few days since, a deposit of between $1000 and $1200 of gold, in eagles and half eagles, was made at the Bank of Chester county, Pennsylvania, belonging to the estate of the widow Marshall. It appears that about *twenty years* ago, her husband bequeathed to her a curiously-contrived desk, which she kept till her death—some months since—as a sort of relic, supposing it to be of little value; when she willed the piece of furniture to her relative, Mrs. Way. It was an old belief in the neighborhood, that the old gentleman, Mr. Marshall, had a "tin cup full of gold," but after his death, no one knew what had become of it. The desk was ransacked; a small crevice in the bottom attracted attention; on inserting the blade of a knife, it flew open, and several hundred dollars in silver were found! This magnificent discovery stimulated curiosity, and farther search was made.—The pigeon-holes were tried—*they drew out!*—and *behind* them was a series of secret boxes. On examining these boxes, lo! the long-talked-of gold was brought to light, and deposited as abovementioned. —*Boston Mail.*

Silkworms.—It is related that an Italian physician, while trying experiments upon silkworms, discovered that when these animals were fed on corrupted *leaves*, in a state of putrid fermentation, they suffered little or no inconvenience or injury; but a single atom of *animal* substance in decomposition, introduced with the food, or through the skin of the worm, destroyed it in a short time. Even if the point of a fine needle were dipped into water in which a small piece of putrifying meat had been soaked, and the worm pricked slightly with the needle, the worm would soon die.

CHESTERFIELD BOARDING SCHOOL,

For Boys under fourteen years of Age,

Situated on the Crosswicks road, about three miles from Bordentown, N. J.

THE School will open for the summer term, on the 16th day of the 5th month, 1842. In the government of the school, care will be extended to form such habits and inculcate such principles, as will best advance the welfare of the pupils, both morally and physically. The scholars will be expected to attend (with their teacher) Friends' meeting, at Crosswicks, about three-fourths of a mile distant. The number of boys limited to twenty.

TERMS: Sixty dollars per term of twenty-two weeks; payable half in advance, the remainder in the middle of the term—books and stationery included; no extra charges. The services of an assistant in the school has been engaged. It is desirable that the outer garments of the boys should be dark colored, and all the clothing marked with the pupil's name. HENRY W. RIDGWAY.

References.—Joseph Ridgway, No. 70, Chesnut street; George Truman, No. 105, Arch street; George M. Justice, No. 149, Market street; Philadelphia. Charles Marriott, I. T. Hopper, J. S. Gibbons, New-York.

4th-mo. 21. 3m—p.

FREE-LABOR GOODS,

At Wholesale and Retail.

CALICOES, small and large figures; 4-4, 5-4, and 6-4 unbleached Muslins; do. do. do. bleached Muslins; super Manchester Ginghams; 3-4 and 4-4 colored Muslins; 7-8 and 4-4 Bed Tickings; Canton Flannel, bleached and unbleached; Cotton Laps and Wadding, low price; bleached and unbleached and colored Knitting Cotton; Cotton Yarn; Manchester Stripe, for men's wear; Apron Checks and Furniture Checks. Also, a full assortment of Cloths, Cassimeres, Linen Sheetings and Shirtings, Grass Cloth Ildkfs., Mouslin de Laines, and Silks.

Persons from a distance, (store-keepers in particular,) wishing any of the above goods can have them sent, by forwarding their orders, and at the lowest prices at which they can be afforded.

N. B.—The above cotton goods are all warranted to be *free from Slave Labor.* Persons wishing to purchase can have full evidence of the fact.

CHARLES WISE,

N. W. corner of Arch and Fifth streets

Philadelphia, 1st mo., 13th, 1842.

Free-Labor Goods.

Calicoes, muslins, bedticking, canton flannel, white and brown sugar, molasses, coffee, tea, &c. Wholesale and retail, by CHARLES COLLINS.

No. 3 Cherry-street, New-York.

5th mo. 3d, 1842.

FREE LABOR DRY GOODS.

Manufactured by American Free Produce Association

4-4 Stout muslin, bleached and unbleached; furnitur checks, 4 qualities and prices; apron checks, do. dc 7-4 and 8-4 table diaper, (huckaback,) bleached and unbleached; 7-4 and 8-4 table diaper, (bird's-eye,) bleached and unbleached; bird's-eye cotton towelling; bed ticking, pantaloons stuffs, yellow striped; Manchester ginghams, various patterns and two qualities; canton flannel, bleached and unbleached; wadding, black and white; cotton laps, &c. for sale retail by LYDIA WHITE, No. 241, North Second street, and wholesale by D. L. MILLER, Jr. 250 Arch street, or W. C. BETTS, 43 Cherry street.

In addition to the above, the association is now having made colored cambrics, men's half hose, women's stockings, cotton fringe, cord, calicoes, pantalcon stuffs, fancy patterns.

LYDIA WHITE,
D. L. MILLER, Jr.
W. C. BETTS.

Philadelphia, 3d mo. 31, 1842.

Paper Hangings and Borders,

WHOLESALE AND RETAIL,

N. E. corner of Arch and Seventh-streets, Philadelphia.

THE subscriber informs his friends and the public, that he keeps constantly on hand, plain and fancy Paper Hangings, suitable for vestibules, entries, parlors, dining rooms and chambers, of the most approved patterns and colors, and from the best manufactories; also, single and double Curtain Paper, and an extensive assortment of Fire Screens.

Country merchants supplied on reasonable terms.

Paper put up at short notice, and warranted.

WILLIAM W. CANSLER.

April 14th, 1842.

PHILADELPHIA ANTI-SLAVERY OFFICE,

No. 31, North Fifth street.

The National Anti-Slavery Standard, will be issued regularly from this office, on Thursday of every week.

TERMS—the same as in New-York; i. e. $2,00 a year if paid in advance; $2,50 if not paid within six months. $10,00 in advance will pay for six copies for one year, sent to one address; and $30,00 will pay for twenty copies.

A full assortment of anti-slavery publications is kept constantly on hand. Also, a handsome variety of miscellaneous books, and useful and fancy stationery.

All letters relating to the business of the office, should be directed to *J. Miller McKim*, No. 31, North Fifth st.

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